THE CHRISTIAN.

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INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)

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FAITH

by Theo Schonneker

God made this day, And gave us life That we might live it. Who shall say It can be wasted?

He made the sun. The stars, the earth; What right have we To judge their worth By personal criterion? Because the sun shines Not on me. Does it not shine?

Unto our clouded vision Oft his light Remains obscured. Our footsteps falter; Darkness reigns. But rest assured His sun shines on Above the veil Of want-and pain-And sorrow, And with the dawn, Twill rise again-And shine on me-Tomorrow.

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A Faith

to

Live by

Why Do We Receive Offerings?

by the Assistant Editor

Stewardship must provide enough
Money to make possible a vital
Program for the church and her agencies.
Yet, in truth this is secondary.

-From Stewardship and Finance, Manual for Decade of Decision

"It is more blessed to give than to receive."

—ACTS 20:35b

THESE words have been spoken so frequently and heard so often that they have become trite for many people, even those in the church. When Paul reminded the elders of the congregation in Ephesus of this message he was thinking of Christian giving as Jesus really meant it to be.

It is typical at most church services to take an offering whenever possible. Frequently these "collections" are preceded with some type of written or spoken promotion indicating the needs of the local congregation and/or its world-wide outreach program.

Items invariably lifted up in presenting the church's stewardship program are the obligations of salaries, utilities, materials, buildings, supplies, benevolence, higher education, emergencies, home and foreign missions and other causes all very worthy and necessary.

However, it is possible that we have missed the real purpose of offerings and Christian stewardship when we remind ourselves of the fact that "It is more blessed to give than to receive."

When Jesus told the rich young ruler to "sell what you possess and give to the poor," our Lord was not thinking primarily about the budget of the church nor the needy people of that area. At

that moment he was concerned about the spiritual growth and eternal life of a good man who no doubt gave liberally of his possessions.

This is true with many people. We are willing to share "because we care" to help others; forgetting almost entirely Jesus said that when it comes to giving, the giver is blessed the most.

As a brotherhood we have come a long way in the area of Christian stewardship. There was a time when we would have invited the "money changers" to appear on a convention program and explain their new method of raising the budget.

In more recent years we have used organized calling and "salesmanship," improved the wording of offertory prayers and inserted the doxology in worship, made use of effective literature and pleaded for the needy with speeches vividly describing world conditions. Mostly these have been good.

Yet in all this we need to remind ourselves of these important facts: The collection is received for the salvation of our souls and not merely to finance the church's program; the offering given is an expression of our Christian life and not just to provide for the physical expansion of Christian institutions; the every-member canvass is first to undergird our spiritual nurture and then to underwrite the budget; and the finance committee has as much to do with our Christian growth as any of the other committees.

Have we forgotten the real reason for Christian giving? Why will we receive offerings during the Decade of Decision? Certainly the church needs, but more important we need to give. This is truly a faith to live by because "it is more blessed to give than to receive."





Through Moral Courage And Spiritual Enlightenment Laymen Can Change the World

Prescription for a Revolution

by Ross S. Thomas

N WHAT is perhaps the greatest message from all of our Savior's preaching, the Sermon on the Mount, this admonition is found in Matthew 6:33: "Seek first his kingdom and his righteousness...."

It is not difficult to see why these words are appropriate for Christian laymen to reconsider thoughtfully today, Laymen's Sunday. Certainly they constitute one of the most significant and challenging exhortations the Master made.

To seek first his kingdom means placing God at the very core of our scheme of living. It implies a Christian approach to all situations, problems and decisions, and we have ample Biblical authority for this conclusion. This means we must apply the Christian way to every situation and problem.

Certainly it would be presumptuous for me to attempt to enumerate all of the ways in which laymen should meet this challenge. However, there are two areas in which much improvement is needed among Christian men as they seek first his kingdom. They are:

First, Spiritual Enlightenment; Second, Moral Courage.

Mr. Thomas is a deacon in First Christian Church, Springfield, Illinois. In consideration of spiritual enlightenment, it is extremely important for us to know why we believe as we do, why we are Protestants, and why we are Disciples of Christ.

It might be interesting if an accurate and honest survey could be taken to determine why people attend the church they do, and conversely, why they no longer attend a particular church. I suspect that, if we could obtain truly honest, straight-from-theheart statements, we might hear some answers like these:

"I belong to Jones Boulevard Church because I like the preacher; his sermons are interesting and not too long, and he's such a nice-looking man in the pulpit."

or

"I quit attending the Tenth Street Church because I didn't enjoy the minister's sermons."

or

"The people at Central Church are so friendly—that's why I go there."

or, on the other hand,

"No, I don't belong to East Side any more—they're unfriendly and snobbish."

We might also hear: "I like Park Avenue Church because they have the biggest and best choir in town, and I love good music."

These people belong to just

part of a church, and, what is worse, that's all they're looking for! In their piecemeal search for pleasantries and even entertainment, they are missing the continuity of the whole; they lack a sense of central purpose in their church affiliation.

Good sermons and a pleasant personality are certainly desirable characteristics of a mintster, but they do not constitute the entire church program; many people "belong to a minister," and not to a church, and when the minister leaves, they quit attending. I sincerely doubt that any minister wants his sermons to be considered merely interesting or enjoyable. does intend that they shall be inspiring, and if each of us is genuinely in an attitude to be inspired, he probably will be.

As for friendliness, this is certainly important. As a congregation, we want to be friendly, and to be considered so, but this is hardly sufficient reason in itself to belong to a church. And the seeming or imagined lack of friendliness, which is often equally the fault of the offended person, is certainly not sufficient grounds for leaving the church.

Religious music is an integral part of the worship service, but it is not the entire service. It is not a concert, nor even a performance, but a means of worship, dignified and reverent, through the beauty of musical expression. There is far more to church membership than music alone.

So, our loyalty must be an enlightened one. It must have a sense of direction, and it should be characterized by a maturity befitting the dedicated and enlightened Christian layman.

A great many of us might have difficulty in defining Protestantism, thinking of it only in terms of a negative movement, rather than the positive, assertive and powerful force which it has become for the forward progress of Christ's Kingdom on earth. The Protestant Reformation established, or re-established, some truly magnificent principles with which we should all be conversant; among them:

First, the absolute sovereignty of God—authority above any person, church or state;

Second, justification "by grace through faith unto good works," whereby we are saved by God's grace, received in penitent faith, and good works are the grateful and logical response to salvation, rather than the means to salvation;

Third, the priesthood of all believers. All men are called to the ministry—there are no higher or lower callings. It is this last principle which places such a great responsibility upon Protestant laymen—and offers such a wonderful opportunity.

It is important to know that the Reformation was not just a collection of radical new ideas, but a restoration movement to re-establish the simplicity of the early Church.

The question, "What are Disciples of Christ?" often brings the reply: "Disciples of Christ are people who baptize by immersion and take Communion every Sunday." True, of course, but so much more! In our great brotherhood we have no catechism, no dogma, and very little doctrine, preferring to believe, "No creed but Christ" and "Where the Scriptures speak, we

(Continued on page 26.)



THE Devil leaned back and laughed long and loud. "Those preachers make me laugh—talking about how God and goodness rule the world."

One of the damned souls in hell looked at the boss with his feet on the desk. The roaring fires were felt, as those in the room wiped the sweat from their brows. Timidly, he spoke, "Maybe they are right. You lost the first round when Job didn't give in. You got Judas but you lost on Jesus. A lot of little ones are on your side, but it looks like God has won the big rounds. Maybe the preachers are right."

Another gained courage. "Yeah," he whined lowly, "I don't know what heaven is like, but it couldn't be worse than hell. Sometimes I wish I had listened to one of those holy joes. Things couldn't be worse and they might be a heaven of a lot better." No one laughed at the pun.

One of the half-baked old timers spoke. "Boss, how do you figure that they are not right?" The Devil really grinned at that one.

"I'll tell you, boys. God has always been the democratic sort.

Mr. Polinard is minister of Central Christian Church, Waco, Texas. He lets people choose for themselves, y'know. Even if He has won a few big rounds, there is still the election. So far, I'm ahead on that."

"What election?" they asked, almost like the hellish chorus that did those popular chants, "The Fires of Home' and "There'll Be a Hot Time," etc.

The Devil continued, "Every Sunday morning there is a new vote. People say by their actions who they are for. Take last Sunday. Six hundred people belong to one of his bands. About a third of them went to church, another third were unable to go for very real reasons, but a third of them said 'to hell with it.' They are the ones I count on."

The group shivered in the heat. One of them expressed the thoughts of all when he said, "It's hot enough here, now. We can't stand it if the place gets much more crowded. But the boss is right, and it looks like we might have to expand the premises. Hate to see it."

Everyone looked mournful, except the boss. He just grinned his devilish grin.

There is another election taking place Sunday morning. How do you vote?

Editorials

Impressions

MANY have asked what the people of Edinburgh thought about a World Convention of Churches of Christ. They liked us! From all that we heard ourselves, and all that others have said and have written, no other conclusion could be reached.

It must be remembered that Edinburgh is a city of nearly half a million people while only 200 of them are members of our one congregation there, Dalkeith Road. One reporter who interviewed us for a daily newspaper expressed the belief that "everyone in Edinburgh" would think kindly of the congregation now, although few had ever heard of it earlier.

Jack Anderson, genial major domo of Usher Hall, still had his enthusiasm for the Disciples when we talked with him two weeks after the convention ended. We were back for the Music Festival and talked with Jack (pronounced "Jock," of course). He named leaders and committee chairmen, one by one, commending them all. Over and over, he said, "In all these years, I've never worked with such a fine bunch as the Churches of Christ."

These remarks were made while we were standing under a picture of Mr. Anderson and Winston Churchill, that hung in his office. From the walls, one could judge that plenty of famous people had been there. Mr. Anderson was astonished at our offerings. He said that he rushed up to Bill Baker, first chairman of the local committee, and said, "Did you know that you received over 800 pounds sterling in the communion offering?" "That's nothing," said Mr. Baker. "We received 1200 pounds at the evening service." (Actually the first offering, for world refugees, was \$2,383. The second, for Scottish churches, was \$3,315.)

Dr. W. J. Siemens, a life elder at University Church, Seattle, wrote us from Dublin to tell of an experience that many could duplicate, in part. A taxi driver said to Mrs. Siemens one evening: "A few days ago we had a crowd here who arrived on a luxury liner. We knew they had plenty of money, or they wouldn't have been on a cruise. But the way they threw their money around! We got sick of them. They acted like they

owned the place or were going to buy it.... But you convention folks have been wonderful. You have taken the bad taste out of our mouths."

Let's hope we are worthy of such fine treatment as we received and such impressions as were gained.

Exercised Christians

WENT to the cemetery of St. Michael's Church in Dumfries, Scotland, to see the burial place of Robert Burns. As so often happens, something else made a more lasting impression. It was the epitaph on the tombstone of William Inglis who died May 10, 1826, at the age of 85, in the sixty-second year of his ministry with St. Michael's.

The lines read:

He was possessed of an amiable temper, and of a peculiar suavity of manners which endeared him to all who had the pleasure of his acquaintance;

As a minister he was a fearless reprover of vice, a faithful promoter of virtue, assiduous and punctual in the discharge of all his various duties;

He was a steady and sincere friend, a loving and affectionate husband, a tender father, an exercised Christian and an honest man.

He lived greatly beloved and died deeply regretted.

At the bottom of this inscription were the words, "Erected by the Congregation."

Last week was our Week of the Ministry and today is a day of emphasis on the work of the rest of the members. For want of a better term we say "laymen" and "the laity." It occurs to us that the above tribute is an excellent history of six decades of perfect relationship between members and minister. Their lives must have enhanced each other. How faithful the people must have been to accept the minister's "fearless reproof of vice." How ardently they must have worked with their "steady and sincere friend."

We might well ponder this little bit of history from the lowlands of Scotland about a congregation with an exercised Christian for a minister, and test our own relationships in Christ's work by it.

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A Plea for Spiritual Vision Through a New Parable for Our Times

Peril of Preoccupation

by Colbert S. Cartwright

NEW TESTAMENT scholars have been intrigued recently by the discovery in Upper Egypt of an ancient papyrus book entitled "The Gospel According to Thomas." This volume purports to be a collection of Jesus' sayings. Some of the teachings are the same as those found in our familiar Gospels; others are sayings of Jesus which are now found in the Gospels but which have been known through other sources. In addition there are sayings which have not been found anywhere else. Some of these do not at all sound like Jesus and are clearly spurious. Others may well be additional sayings of the Master. Scholars are still debating the question.

One of the new parables concerns the kingdom of God. It goes like this: "Jesus said: The Kingdom of the Father is like a woman who was carrying a jar full of meal. While she was walking on a distant road, the handle of the jar broke. The meal streamed out behind her on the road. She did not know it, she had noticed no accident. After she came into the house, she put down her jar and found it empty."

To my mind this parable had the marks of the vivid homely picture stories Jesus told. One can see in the mind's eye the meal silently drifting out behind the woman who is preoccupied with other matters as she carries home the broken jar. One can imagine the disappointment of the woman who arrived home only to discover she had lost on the way the meal she thought she held secure in her jar.

The kingdom of God is like that. You take the great spiritual realities of the kingdom into your

life, and you think you hold them securely. But as you go through life, if you are not alert, they drift silently out of your life and are gone.

This is life, isn't it? It is not likely that anyone is going to shatter our Christianity by direct assault. Rather we tend to lose it almost unconsciously as we go through the daily routines of life. We get caught up in pursuing the twisted values of our society and lose out of our lives those things of God for which the world has little interest. We drift with our times and sooner or later discover to our sorrow that the concerns of the kingdom have drifted away from us. The Kingdom of the Father is like a woman carrying a jar full of meal which accidentally is broken so that the meal streams out behind her without her knowledge until she arrives home to discover the jar is empty.

Consider some of the ways that our generation is losing out of life the treasures of the kingdom. What are the preoccupations of our times which distract us from an awareness that the meal of the kingdom is being lost?

Preoccupation with Trivialities

Begin by observing that our generation has become so preoccupied with trivialities that it has little awareness of having lost out of life the big things that matter. If we are not careful our lives can become wholly devoted to trivialities. These are things which in themselves are not particularly harmful, but which are not worthy of large amounts of time and energy.

There is nothing particularly wrong in watching television, going to the movies, reading the latest novels, keeping up with the latest hair and dress styles, reading about the private lives of famous personalities, and such things as that. The danger lies in our becoming so preoccupied

Colbert Cartwright is minister of Pulaski Heights Christian Church in Little Rock, Arkansas.

^{&#}x27;The Gospel According to Thomas, 97:7-14, New York: Harper and Bros., 1959.

with this kind of trivia that these are all we know—these are all we can talk about—these are all we care about. James Agate has said of a young woman bred on our modern types of trivia, "Explore her mind to its inmost crannies and you will find nothing there but curiosity about the latest hair dyes."

Interest and participation in sports and other types of recreation is a good thing. The trouble comes when these relatively trivial aspects of life become a dominant passion. Something has gone wrong when you work harder to reduce your golf score than you work to reduce the number of hungy people in the world; when you can remember batting percentages but forget the percentage of the world's people who do not have adequate housing; when you are more interested in how the seventh race came out than how the human race may come out in its building of armaments; when you can fight traffic to attend a football game, but find it much too strenuous to get in your car and worship God on a Sunday morning.

Modern life is filled with trivialities. They will get us if we don't watch out. They will rob us of a proper sense of proportion.

When we become preoccupied with trivialities, it is quite possible that the life-sustaining meal of the kingdom will drift out unnoticed. Life becomes as empty as the woman's broken jar.

We need to get back to the primary concerns of the kingdom. Purity of heart, out-going compassion to friend and foe alike, unbreakable bonds of love to God and neighbor—these are matters which must be central in our lives.

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Preoccupation with the Sensual

Consider further that we are a people who are in danger of losing the kingdom as we become more and more preoccupied with the sensual. Jesus was neither a prude nor a puritan. He was no ascetic who looked upon human flesh as evil. This world of ours comes from the hands of a loving Father who created all things good. The drive which attracts men and women to each other is among these good things.

The danger lies in becoming so preoccupied with physical attractiveness that we fail to center attention upon the spiritual aspects of personality. In our present culture we tend to exalt physical beauty to the neglect of all else. The one aspect of the female seemingly worthy of national competition is the degree of her voluptuousness. In discussing the statistics of a girl the spiritual dimension somehow seldom gets measured or mentioned.

Sensuality has become an obsession of our generation. Fiction writers have found that sex is the sure-fire ingredient to get their books published and sold. The stage and screen rely on erotic material to draw a crowd. From an examination of the pictures on classical record al-

bums currently being sold one would get the impression that the "Three B's" today are Bach, Beethoven and the Bikini. Sex is used to encourage our purchase of just about everything marketable.

There are those who are alarmed over this appeal to sensuality because they fear it stimulates some persons to unbridled passion. Although this may be true, the greater danger lies in our losing a proper sense of proportion. Life consists of more than catering to physical drives. There are satisfactions to be found in stimulating one's mind with something other than erotic literature.

Some people enjoyed Beethoven even when records were vended in plain brown wrappings. Men and women have joined together in greater enterprises than the satisfaction of sensual desires. Meaningful family life, with all its potentialities for strengthening and transforming society, is something more than a physical relationship.

There are problems of human relations which cry out for our attention. God needs those who will put life into a proper perspective and work for a responsible society. He calls us from our preoccupations with the sensual to devote our lives to developing all the wondrous potentialities for good in every person. These are the real concerns of the kingdom. Are they being lost from our lives unnoticed, like the woman's meal which silently drifted out behind her as she walked down the way?

Preoccupation with Material Things

Another insidious preoccupation of our present society is with the material things of life. Jesus never taught that material things in themselves are evil. However he did warn continually that preoccupation with things material can make one callous to the demands of the kingdom. The man of affluence tends to ignore the needs of the beggar Lazarus at his door. When this happens the meal of the kingdom silently drifts out behind us without our notice.

Is our generation losing out of its life the concerns of the Father's kingdom in its mad pursuit of material things? The most perceptive answer I have found comes not from a minister of the gospel but from a British economist, Barbara Ward.³

She reminds us that we in the Western world pretty much take for granted standards which would have been inconceivable only two decades ago. We little realize that the mass prosperity which we are experiencing represents something wholly unprecedented in human history. In comparison either with times past or with the remainder of the world we in the Western world are wealthy.

It is Miss Ward's fear that our preoccupation

^{3&}quot;The Challenge of the Sixties," The New York Times Magazine, December 27, 1959, p. 30.

(Continued on page 25.)

Why Don't We Take a Bold Move In Support of Ministerial Education?

Investment in Church Leadership

by Don and Carol Albright

E VERYBODY talks about the shortage of ministers and the high cost of ministerial training, but who is doing anything about it?

The groundwork has been laid for improving our national program for recruitment of youth for church vocations. But a material assistance program needs to be put into action if we are really to show that we have confidence in our future church leaders. We need to help make our gifted youth able to afford to train for church vocations.

Comparatively speaking, no other profession requires so much education with so small a remunerative reward. Many youth find other avenues of service to mankind which require less investment of time or money. Whether we like it or not, the church must compete for the minds of the best young people.

While dedication is absolutely essential in those who would serve God, there is no reason why they should be unnecessarily penalized for the choice of a church-related vocation. Of course sacrifice is expected, but there is no particular virtue in a ministerial student's having to prove his worthiness through an unusual struggle to receive the necessary education.

It is time we realized that the ministry is the church's ministry, not the ministry's ministry. It does not exist for its own good, nor does it reproduce itself. It is recruited by the church, it is prepared by the church, and is supported by the church.

Therefore, it is time the churches awaken to the need for financial assistance to the young people who are willing to invest their lives in the service of the church. It would certainly be a valid expenditure under the heading of missionary enterprise to see that those we send to speak in God's behalf are well prepared.

Donald Albright is pastor of First Christian Church in Hiawatha, Kansas. Locally, many churches have tried to ease the sacrifice required by providing some or all of the tuition for ministerial students. But for those who do not receive such aid, financing an adequate education can become actually impossible.

The recent improvements in our recruitment program include aptitude tests. These will no doubt help some of our best young minds to consider the various church vocations. Are we to see them turn away because of the discouraging prospects of the cost of necessary training? If offers of tuition grants and scholarships in the later years of training could be made to students preparing for church vocations, in addition to this improved recruitment program, the prospect for an adequate supply of ministers would be brighter.

Tuition, of course, is only a small part of the student's expenses. Many upper-classmen in the undergraduate schools are married, and most seminary students are family men. A tuition grant to such a man would serve as a morale-building vote of confidence by the people he will be called to serve. Financially, it would be a drop in the bucket compared to the over-all expense involved in completing his education, but it would be significant to him. In effect it would say, "We believe in the ministry, and in your decision to serve God. This is a token of our desire to help you prepare yourself for His service."

If a student believes in his choice of vocation, he will be willing to prove it by making a good steady start in the right direction. It is reasonable to expect him to begin his education at his own expense. If he provides for the first two years on his own enthusiasm and dedication, and maintains a reasonable grade average, he surely has proved himself enough to warrant the backing of the institution he has chosen to serve the rest of his life.

The total cost to the brotherhood for all the upper-classmen and seminary students now enrolled

would not be too much more per year than the amount spent for the budget of some of our larger churches.

The effect of such a program could be far-reaching. In a short time the churches would reap the benefits of a more adequately trained ministry. Dozens of churches today are served by ministers who realize their inadequacy, and would have continued their formal education had they been given a bit of help when they were students. The effectiveness of their ministry has been hampered by this lack. A minister's education is not merely his own business.

It is, and will continue to be, the business of the church at large, and of the churches he will serve throughout his lifetime. He is a representative for God in the world today. As his life is not entirely his own once he enters the ministry, neither should the sacrifice required be entirely his own.

Some people feel a minister lacks humility and dedication if he acknowledges his human needs. But many ministries have been crippled by the strain of financial obligations left over from school days, which tax the family budget for several years after the formal education has been completed.

A practical program of aid for ministerial training would speak volumes about the genuineness of our concern about the problem.

Church members use the minister's education to the fullest, and benefit from it the most. We of the churches are the ones who should, through our efforts and support, see that qualified young people train for the ministry. If they volunteer, it is our job to provide the way. They will be serving in our stead throughout the earth. We should care enough to see that they are well trained. The only way to do so is to share the cost of that training.

The minister's training can hardly be considered mere self-improvement. It is a requirement made necessary by the need for highly trained, well-educated men to serve in today's troubled world. The minister's education is your business and mine. It is an investment in the church of tomorrow.

Those who serve God through church vocations are His personal representatives "into all the world." We can share their ministry by participating in their preparation; and we should.

"How can men preach unless they are sent?" Are our churches doing their fair share in this business of sending?

NEWS

The Church at Large



Speaking at Roman Catholic Charities Assembly

Presidential Attack On Materialism

New York—President Eisenhower declared here that the "tragedy" of a materialistic nation will never befall America as long as churches and synagogues "and people who believe in God and in themselves continue to give of their spirit, their time and their substance, that they may be secure and their fellowmen may have faith, hope and courage."

The Chief Executive addressed the 50th anniversary dinner of the National Conference of Catholic Charities.

He stressed that a "great bulwark against collapse into materialism and utter dependence on the omnipotent State" is voluntary private giving by individuals and groups for charitable causes.

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A materialistic America "bereft of spiritual purpose," he warned, "could be nothing more than a rudderless ship of state, and eventually a victim of the fury of international storms and internal decay."

Speaking before a capacity audience of some 1,700 church, civic and business leaders, and other guests, the President said that "one of the noblest of all human qualities" is charity—"the benevolence of good men of good will toward their brothers."

Airlines Clergy Bureau

SACRAMENTO, CALIF.—The Air Traffic Industry now is negotiating a reduced rate clergy program by the establishment of the Airlines Clergy Bureau, which received recognition by the Civil Aeronautics Board Sept. 1, and was sponsored by Northeast Airlines.

The Airlines Clergy Bureau serves ministers as well as airlines seeking the best of service for the traveling clergyman.

The Bureau reports that complete service is now available from New England to Florida and Bahamas, with negotiation in progress to cover six Central States, and all the Western States from Alaska to Arizona before Jan. 1.

The air travel reduced rate is 50 per cent of regular one-way first class or coach fare.

The Airlines Clergy Bureau is now ready to issue the 1961 identification card which is good through the entire year 1961, and will be honored by participating airlines in addition to hotels and car rental agencies.

It was announced that applications may be obtained by writing to: The Airlines Clergy Bureau, Municipal Airport, Sacramento, Calif.

Two Gandhi Stamps

Washington, D. C.—The United States will issue two commemorative postage stamps in 1961 honoring Mahatma Gandhi, great spiritual leader of the Indian people in their long campaign for independence.

The stamps, of four-cent and eight-cent denomination, will be issued Jan. 26, 1961, on the occasion of India's national holiday, Republic Day.

Laymen's Sunday Scheduled Oct. 16

New York—Laymen will occupy pulpits in thousands of Protestant churches, preaching sermons and conducting services of worship, on Laymen's Sunday, Oct. 16.

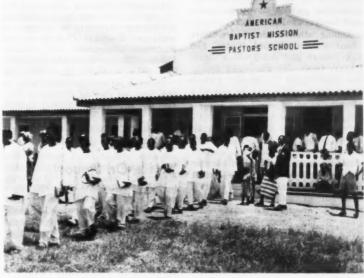
This Sunday is set aside in churches all over the United States and Canada, and in U.S. military chapels around the world, for laymen to participate in their churches.

The day is sponsored by United Church Men, a general department of the National Council of Churches, and marks the opening observance of Churchmen's Week (Oct. 16-22).

Among Disciples it is backed by the men's work department of The United Christian Missionary Society.

The 1960 theme for Laymen's Sunday, chosen by United Church Men's Board of Directors, is "Always be ready" (1 Peter 3:15, RSV).

Baptist Theological Training Center in Nigeria



-RNS

CHRISTIAN LEADERSHIP, the flower of mission education, is held by many observers to be the key to political stability and peaceful development in Africa's new and emerging nations. Typical of the increasing number of theological training centers for Africans is the American (Southern) Baptist Mission Pastors' School at Kaduna in newly independent Nigeria, the continent's most populous country.

Hawks' Bob Pettit Witnesses for Faith

ESTES PARK, COLO.—Nearly 500 high school and college athletes from throughout the nation were challenged here by Bob Pettit, St. Louis Hawks basketball star, and other sports heroes to lead Christian lives, both on the playing fields and in daily activities.

Lanky, 6-foot, 9-inch Pettit bent nearly double over the speaker's lectern at the YMCA Camp as he spoke to the sweatshirt-clad young men attending the annual summer conference of the Fellowship of Christian Athletes.

"We athletes have the greatest opportunity in the world to set the example of Christian living," the high-scoring cager told the interdenominational group. "There are many people, especially boys, looking up to us. To them anything we do is just the right thing. We have to be careful to live the kind of lives that are above criticism."

After his talk, Pettit was the center of attention on the outdoor basketball court as he demonstrated and explained his sharp-shooting techniques.

The young athlete was one of several outstanding sports stars and coaches who appeared on the camp program, which included, besides talks, clinics, and coaching sessions, recreation periods, devotional hours and inspirational meetings.

Among other leaders were Dave (Boo) Ferriss, former Boston Red Sox pitcher and coach; Dick Harp, Kansas University basketball coach; the Rev. Donn Moomaw, former UCLA All-American center and now a Presbyterian minister; Dan Towler, Los Angeles Rams football great; Bebe Lee, Kansas State athletic director; and Ben Carnevale, Navy basketball coach.

Ferriss, looking every inch a major leaguer who could still go a fast nine innings, observed: "I get a kick out of watching these boys hurrying around the camp—ball glove in one hand, football shoes slung over their shoulder and a Bible in the other hand.

"The important thing for young athletes to remember is they don't have to act rough, tough or uncouth just to impress someone," he said.

Re-elected to a second term as president of the Fellowship was Otto Graham, former star quarterback for the Cleveland Browns and now head football coach and athletic director of the U. S. Coast Guard Academy, New London, Conn.



-RNS PHOTO

RINGED by admiring high school and college athletes, Bob Pettit, high-scoring St. Louis Hawks basketball star, gives an outdoor demonstration at the annual summer conference of the Fellowship of Christian Athletes near Estes Park, Colo. Founded in 1954, the group aims to stimulate athletes throughout the country to live their lives as witnesses for the Christian faith.

Church Managers

LAFAYETTE, IND.—A conference for church business managers sponsored by Purdue University in cooperation with the Tri-State Chapter of the National Association of Church Business Managers will be held here Nov. 8-10.

Further information pertaining to this meeting may be secured by contacting Mr. R. C. Andrew, coordinator, Department of Conferences and Short Courses, Memorial Center, Purdue University, Lafayette, Ind.

Morse On Liquor

Washington, D. C.—A fiery temperance speech by Sen. Wayne Morse (D.-Ore.), helped kill Senate consideration of a bill to permit serving of liquor in the District of Columbia on New Year's Day when it falls on Sunday.

The bill, sponsored by Rep. Francis E. Walter (R.-Pa), had passed the House. But it died in the District Committee without any hearing scheduled, after strong opposition from several senators.

"I am shocked," declared Sen.

Morse, "by the growth of the tendency to consume liquor in this country, so that one can even get a chancery of some of the churches." It was the second straight day that Sen. Morse had spoken out in the upper chamber against the Sunday liquor measure.

New Study Booklet on World Day of Prayer

New York—"There Came a Woman . . ." is the title of a pocketsized study booklet to be used around the world in connection with the 75th anniversary of the World Day of Prayer, Friday, Feb. 7, 1961.

The small book, just published by United Church Women of the National Council of Churches, is a basis for the study of crucial world problems in the light of God's revelation of himself in Jesus Christ, and His work in the history of the world, including today.

Orders for "There Came a Woman . . ." have already been received from such places as Thailand, India, Africa, Argentina, Hong Kong and Hawaii, according to Mrs. Paul Moser, chairman of the worldwide 75th observance of World Day of Prayer.

"Today, when the ends of the earth come into our living rooms through the radio and television," Mrs. Moser said, "this book goes out to those same ends of the earth with a message that brings together in spirit the people of many lands."

The World Day of Prayer, for which the booklet was written, is a spiritual movement that reaches into 145 areas of the world. It has year-round influence. Its theme is "Forward Through the Ages."

The worship service was written for this historic occasion by Miss Sue Weddell of Ocean Grove, N. J., who served long years in the Division of Foreign Missions of the National Council of Churches.

To seek guidance in these days of urgency upon our earth, groups will gather prior to the observance in Prayer Fellowships which will be held in 32 areas in the U. S. A. and Canada, and in five centers overseas—Madras, India; Kitwe, Africa; Lima, Peru; Hong Kong; and Zurich, Switzerland.

"There Came a Woman . . ." is available for individual use. The cost is 50c and it may be ordered through United Church Women, 475 Riverside Drive, New York 27, N. Y.

Portrait Of Church Growth

New Yearbook of American Churches Reports Continued Growth, But Population Growth Is Greater

NEW YORK-Church membership in the United States has reached a record 63.4 per cent of the estimated total population, but the population growth is outstripping membership growth for the first time.

This was reported through The Yearbook of American Churches for 1961, scheduled for publication Oct. 24.

Total church membership in 1959 is placed at 112,226,905-representing an increase of 2.4 per cent over 1958, or 2,669,164 new members.

The estimated population of the United States increased 1.8 per cent between 1958 and 1959, but the increase in church membership amounted to only .4 per cent of the estimated total population.

Increases in church membership, church school enrollments and the number of clergymen are reported in the new Yearbook. The reports are made by official statisticians of 254 religious bodies providing information for the National Council of Churches' Bureau of Research and

Disciples will have special interest in the fact that, among the church "families." the Christian Churches-Christian Churches (Disciples of Christ) and Churches of Christ (noninstrumental)-rank fifth in inclusive membership for 1959-totaling 3,809,064.

Religious education figures reported to the Bureau by 230 religious bodies list 286,572 church schools in 1959, with 3,572,963 teachers and officers, and a total enrollment of 44,066,457.

The enrollment figure represents an increase of 6.9 per cent over 1958, or 2,869,144 new members.

The reports received by the Bureau concerning the number of clergymen in the United States showed the following: 230 religious bodies reported 243,20% ministers with pastorates, and the total number of ordained persons as being 373,589. The figures on clergymen in the Yearbook for 1961-as well as the Yearbook for 1960-are incomplete and do not permit direct comparisons. However, the 1960 Yearbook reported there were 236,-272 pastors with charges and 365,-234 ordained persons in 224 religious

Reports received from 226 Protestant bodies in 1959 revealed a total of 62,543,502 members as against membership of 61,504,669 reported in 1958 by 224 groups.

The increase in Protestant church membership in 1959 over 1958 represents a gain of 1.7 per cent or 1,038,833 new members.

The Roman Catholic Church figures, taken from that body's Official Catholic Directory, indicate total membership in 1959 of 40,871,302. This is a 3.4 per cent increase over 1958 or 1,361,794.

A tabulation of membership of all Protestant bodies and the Roman Catholic Church, on the basis of numerical figures and percentage of the total population, contained in the current Yearbook shows:

For Protestants: Membership rose from 31,511,701 in 1926 (27 per cent of the total population in 1926), to 51,079,578 in 1950 (33.8 per cent), to 62,543,502 in 1959 (35.3 per cent).

For Roman Catholics: Membership was 18,605,003 in 1926 (16 per cent), 28,634,878 in 1950 (18.9 per cent), and 40,871,302 in 1959 (23.1 per cent).

The Yearbook for 1961 points out, with respect to Protestant and Roman Catholic church membership figures, that "no precise comparison is possible. . . . Most Protestant churches enumerate as members persons who have attained full membership, usually at age 13. Roman Catholics regard all baptized persons, including children, as mem-

Church membership of all faiths, as a percentage of the population, is indicated as follows in the Yearbook-1850, 16%; 1860, 23%; 1870, 18%; 1880, 20%; 1890, 22%; 1900, 36%; 1910, 43%; 1920, 43%; 1930, 47%; 1940, 49%; 1950, 57%; 1955,



61%; 1956, 62%; 1958, 63%; 1959,

Among Protestant church "families," the Baptist bodies reported the highest inclusive membership figures for 1959-20,879,220. next five largest Protestant "families" are listed as follows: Methodist, 12,358,861; Lutheran, 8,021,091; Presbyterian, 4,202,956; Christian Churches-Christian Churches (Disciples of Christ) and the Churches of Christ (noninstrumental), 3,-809,064; Eastern Churches, 2,807,612.

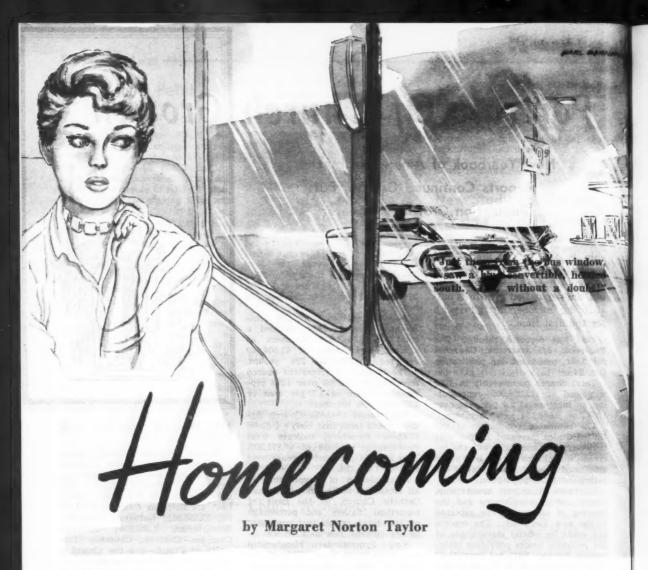
Figures of church statistics for Alaska and Hawaii are included this year in the Yearbook.

Statistics of church finances included in the Yearbook for 1961 show that contributions totaling \$2,352,159,290 are reported by 49 Protestant and Eastern Orthodox Churches in the United States. Of this \$473,911,895 is reported under benevolences, including home and foreign missions, relief abroad, etc.; the amount for benevolences is 20.2 per cent of the total.

Reports on the value of new building construction were provided by 25 bodies in the Yearbook for 1961. They reported a figure of \$358,358,112, equal to 32.5 per cent of the total of \$1,101,232,849 reported by these bodies for all congregational operations and items. A year earlier, 21 bodies reported a figure of \$267,932,650 for new buildings, or 28 per cent of the total for congregational items and expenses.

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"Sue Fischer! Long distance!" a pledge called down the back stairs.

I dropped the papier-mache head of a bear I was painting for the homecoming float, and dashed up to the first floor, singing to myself, "Must be Jim, will be Jim! IS JIM!"

"Hullo," I panted. But, instead of Jim's lovely deep voice, I heard my father's excited tones.

"Sue, your mother's gone to Grandma's—she broke her ankle. The neighbors are coming tomorrow to finish picking my corn. You'll have to come home, honey, and get dinner for us."

"But, Dad," I wailed, "it's homecoming! I'm a candidate for Queen!"

Daddy didn't seem to hear me.

"Meet you in Rockton at ten," he confirmed, and hung up!

I couldn't believe anything so shattering could happen to anyone! Hastily dialing the Nu Gamma number, I called for my brother.

"Tommy," I moaned. "Help me! Mom had to go to Grandma's. She's broken a bone or something."

"Well, poor Gram," Tommy sympathized.

I interposed desperately, "Dad just called me to come home tonight! To cook for corn pickers. Won't you please call him back and explain why I can't—"

"Why can't you?" Tom asked briskly.

"Tommy," I interrupted. "Remember—I'm the Delta's candi-

date for Queen! Tomorrow!"

Tom stopped me with, "So what? Gram is hurt. Dad needs you. Now get out in front, on the double. I'm on my way!"

Seething at his callousness, I met him. He did feel a little sorry for me, though; offered to explain my sudden disappearance to the Dean, paid for my bus ticket, and added a box of chocolate turtles, which was a lot for a brother!

When I entered college four years ago, no one would have considered me a candidate for anything. But I had learned what to do with my red hair, the right colors and clothes to wear, and tried very hard to acquire poise.

For the game, where the Queen would be crowned, I had a lovely beige cashmere sweater, skirt to match, and a beautiful new coat in a luscious rust shade. Win or lose, I really was going to be sharp!

And Jim Osborn, the neatest man I'd ever imagined, was my date for homecoming!

He was two years ahead of Tom, and after his graduation from college they had gone into Service together.

Jim had asked me for dates all last vacation. It was wonderful! Then, just before school, he started a question, stopped, stared hard at me and changed the subject.

I had hoped the question he almost asked was if I would wear his Nu Gamma pin. So, I thought, if I should be chosen as homecoming Queen, and look smooth and sophisticated, perhaps. . . .

At that very moment, Jim would be on his way to Douglass. And I wouldn't be there! Just then, from the bus window, I saw a blue convertible, headed south. Jim, without a doubt!

I had left in such haste that the Delta freshman answering the door might not know just why I had gone home. He'd think I had broken our date. He'd never look at me again!

How could so many things go wrong for one girl?

By the time the bus reached Rockton, I was the most miserable creature in the world.

Dad didn't notice anything; he was intent on giving me the instructions Mom had left.

I was very glum all the way home, saying only "O.K." in reply, and "Good night," when we reached the house.

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I dashed up the stairs, slammed the door, and began to grieve all over again. I was sure I couldn't close my eyes, but I must have, for soon there was Daddy, knocking on my door, and calling, "Time to get up!"

I jumped into faded jeans, a sweat shirt, and skinned my hair back into a pony tail. My eyes were swollen, my nose red, and I took a gloomy pleasure in looking my worst! I cooked a horrible breakfast—burned bacon, leathery eggs, weak coffee. And I a "home ec" major, preparing to teach!

I couldn't spoil the dinner, fortunately, for Mom had left almost everything prepared in the freezer.

I was scooping up the mashed potatoes when the men came in at noon. I didn't look up until I heard, "Hi, Susie," and there stood Jim! I almost dropped the dish, but he came to the rescue, and brought it to a safe landing on the table.

"Why, Jim!" I stammered. "You didn't go down to homecoming?"

"Of course not," he replied.
"I couldn't let your dad down on
this corn deal. I called you last
night . . ."

He said more, but I only half heard. Jim wouldn't let my dad down, and I had been seething because I couldn't do just that!

After dinner, loading the dishwasher, I suddenly saw myself as I was; silly, shallow, immature, and a complete heel! I didn't enjoy the picture.

So I decided to make up for my childish behavior by cooking Daddy's favorite fried chicken, hot biscuits and apple sauce cookies for supper.

I found a cotton blouse and skirt in the back of my closet, showered, worked on my puffy face with cold water, and put my hair up in a twist.

Then, when I had everything under control for supper, I tuned in the game on TV—just in time to see Alice Robinson crowned Queen. She looked beautiful, as always, and very regal. How did I ever think I'd have a chance against her?

Douglass was ahead by two touchdowns and one conversion. Between halves, the announcer asked Coach Bentley which player had contributed the most.

Coach replied, "Tom Fischer!"

My brother! I fairly swelled with pride, then remembered the nasty, babyish things I'd thought about him.

I dashed to the kitchen and

stirred up a double batch of fudge, to freeze until Thanksgiving vacation, when football season would be over, and Tom could eat his fill.

All was in readiness for supper; chicken a beautiful brown, biscuits rising in the oven, table set for two. And who should come in with Dad, but Jim!

"Your dad twisted my arm to stay for supper," Jim announced with a big grin. "I hope you're not too mad at him."

"Ha!" Dad winked. "I had to stumble over him to get in the house. What we need is a cross dog!"

Of course, Daddy was pleased with his special supper, and Jim couldn't say enough about my wonderful cooking.

I felt happier and happier. By the time I brought the dessert, I was walking on air.

Jim helped me in the kitchen afterward, teasing and kidding me. Then, when everything was in order and we sat down by the table with a dish of fudge, he suddenly grew very serious, and said how much he had wanted to ask me if I would wear his pin.

He added, "You're such a sweet kid, and so pretty [I shuddered to think how I had looked at noon] but I have felt that you were interested only in fun and college activities." In short, he had been afraid that I was much too young for him.

However, he added, now that he had seen me as I really was, so capable and unselfish (I winced) he realized that I was grown up, after all.

If I didn't think he was too old, would I consider him as my pin man?

Would I?!

As he fastened the beautiful pin on my blouse, I made a firm resolve. I knew, of course, that I wasn't worthy of Jim's praise, and didn't possess one of those good qualities. But how I was going to work until I did become that sort of a girl!

This was my homecoming! What's a tinsel crown, anyway?

Our Need of God



"Where the Scriptures Speak . . ." by the Editor

FOR a song to last, it must speak to the needs of the people who come along after it has been written. This is true of sacred songs, as well as those which we call popular. By this test, it is easy to see why the Hebrews kept Psalms 42 and 43 in their hymnbook. They speak to a need which everyone feels at one time or another.

It is well to note in the beginning of our discussion today that the two psalms are written together in some older manuscripts and they do form a complete whole.

Another characteristic of a psalm is that it is the expression of an individual which says something that other individuals, or even a group of people, feel, but are not able to express as well. Therefore, the psalm can be taken over as the prayer of hope or thanksgiving of those who find themselves in a similar mood. Today's text fits that description quite easily.

If you read through the whole text, you get the feeling that the writer of this psalm has once been in Jerusalem and participated in the religious life of the community but now finds himself in the mountains, many miles from Jerusalem. (Verse 6.)

He must be in serious trouble. Perhaps it is his physical health or it may be that he has been driven out of the community for some reason. Some writers think that both reasons may be combined. That is, after he became sick, many felt that this was evidence that God had forsaken him, and therefore he was banished.

So far as I can see, these are only guesses, but when we look back at the text, verse by verse, it is easy to picture an individual in this kind of a situation. The first comparison is to the hart, which "longs for flowing streams." (Verse 1.) You can imagine how pathetic such an animal is, if it wanders down from the mountain to desert land which has nothing but dry river beds.

How much more pathetic is a human being who feels the same separation from God, whose soul "thirsts" for God. (Verse 2.) I don't know whether it is worse to need God and not even have any sense of his existence or to need him when one believes in him but cannot find him for the moment.

Then, there was something else which hurt the psalmist very much. In the midst of his tragedy, whatever it was, people were saying to him continually, "Where is your God?" (Verse This may have been people 3.) of the land, who had gods which they could see. More likely, it was some of his own people who had no troubles for the moment, but assumed that if one was in trouble, it was because God had forsaken him. The psalmist couldn't show any real defense for himself in the face of such charges. So, his tears were his food.

The next passage is one of reminiscence. Perhaps he takes

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR OCTOBER 23, 1960

The Scripture

Psalm 42:1-11

1 As a hart-longs for flowing streams, so longs my soul for thee, O God. 2 My soul thirsts for God,

2 My soul thirsts for God, for the living God. When shall I come and behold the face of God?

3 My tears have been my food day and night, while men say to me continually, "Where is your God?"

4 These things I remember, as I pour out my soul: how I went with the throng, and led them in procession to the house of God,

the house of God, with glad shouts and songs of thanksgiving, a multitude keeping festival.

5 Why are you cast down, O my soul, and why are you disquieted

within me?
Hope in God; for I shall again
praise him,
my help and my God.

6 My soul is cast down within me, therefore I remember thee from the land of Jordan and of Hermon, from Mount Mizer.

7 Deep cails to deep at the thunder of thy cataracts; all thy waves and thy billows have gone over me.

8 By day the LORD commands his steadfast love; and at night his song is with me, a prayer to the God of my life.

9 I say to God, my rock; "Why hast thou forgotten me? Why go I mourning because of the oppression of the enemy?"

10 As with a deadly wound in my body,
my adversaries taunt me.

my adversaries taunt me, while they say to me continually, "Where is your God?"

11 Why are you cast down, O my soul, and why are you disquieted within me?

Hope in God; for I shall again praise him, my help and my God.

some satisfaction in re-creating the pictures in his mind of the "procession to the house of God, with glad shouts and songs of thanksgiving, a multitude keeping festival." (Verse 4.) Memories of former pleasant experiences can work either way, in time of difficulty.

In the case of the psalmist, the memory seems to have had good effect. For, in this dramatic conversation with his own soul, he says, "Why are you disquieted within me? Hope in God; for I shall again praise him." (Verse 5.) If this experience has taken place once, there will come a time when he will be back with his people, worshiping God again. This is a moment of hope in the midst of his despair.

This passage is followed by

other words of dejection, but they do not go so deeply. He recalls that the Lord is really with him, day and night (Verse 8).

One might almost imagine that the whole psalm was prepared consciously as a poem to be sung, because the total experience is reiterated in the last three verses and the ending is optimistic.

Once more he cries out, "Why hast thou forgotten me?" (Verse 9.) He is also reminded of those who taunt him with the question he cannot answer: "Where is your God?" (Verse 10.) Realizing he must not let his soul dwell upon such negative thoughts, he ends, "I shall again praise him, my help and my God." (Verse 11.)

It seems to me that there are two main lessons to learn from this psalm. The first is that it is natural for a human being to have moments of despair when he cannot quite see the way out. Such moments are not a denial of God at all. They are an admission of human weakness.

The second thing to be learned is that if one has been well drilled in his faith and in the worship of God, the experience will come to bear upon his troubles. The enemies of the psalmist, those who taunted him, his troubles or disease, whatever it may have been, could not destroy the memories of the beautiful worship experiences in Jerusalem. These memories are what saved him. God is eternal, and such fellowship as we have with him builds up strength within us to meet situations like those described in the lesson to-



Meaning for Today

by Wayne H. Bell

THE forty-second Psalm is an expression of man's deep yearning for God, striking a responsive chord in the heart of many of us today. Man yearns for God and searches for certainty.

The search for certainty has led through the excesses of sensualism, the corruption of freedom and the vicious use of violence. It has led to the empty wells of cynicism and has landed many people in despair.

Others who have not had the courage to search for certainty have denied the deep yearnings for God and have closed their minds to the realities of life in our modern world. They have clung to their cherished and outworn patterns of life simply because their familiarity is their only source of security. They have blinded themselves to the emptiness of their living. They will not see life until tragedy reveals their false security.

Many of these people who dwell at ease with their closed eyes and insensitive minds are the "good people" in many of our churches. They assume God's presence with no thoughtful knowledge of his nature and with little concern for his purpose. They "love" him, but actually feel little need for him. The experience of "yearning for his presence" is unknown to them.

However, there are others, like the author of Psalm 42, who have neither landed in cynicism and despair, nor closed their eyes to avoid the disturbing facts of modern life. They have lived with faith and power because in their sensitivity they have found God.

Psalm 19 reflects a deeper meaning in our lesson for today as it meditates on God's glory. The wonders of God's handiwork in the physical universe gave the psalmist a sense of God's presence. But an even more meaningful revelation of his presence is found in God's law (Psalm 19:7). Here the psalmist brings us face to face with God's commandments and judgments. Truth, justice and righteousness are the revelation of God's nature in the Law. He does not question God's ability to reveal himself in the Law; he is concerned with his own unworthiness to receive this revelation. He vows to become more worthy.

Just as the psalmist found the law fulfilling the yearning for God more completely than his appreciation of nature, so we, who are Christian, find in Christ today a more complete revelation in Jesus Christ.

In Christ the law is fulfilled. Truth, justice and righteousness are clothed in the flesh of the man of Galilee and are expressed in his life of love. He is the "word" made flesh.

If we are sensitive, the events of the world today will stir within us a deeper yearning for God's presence. These yearnings are fulfilled in Christ who lays hold of us and captures us for his service. This is the foundation of our faith. This is the only hope of our world.

Election Year Literature

by Robert A. Fangmeier



THE Biblical injunction "and ye shall know the truth, and the truth shall make you free" has obvious overtones in a presidential election year. But election year is a time of agony for a purist in the truth-seeking enterprise. The electoral process does not lend itself to classroom objectivity in analyzing the issues and candidates. All too often issues become slogans, candidates become images, and emotion and prejudice blur the voters' vision.

But the discriminating voter is not being left to sink or swim on his own in a sea of political propaganda. In 1960, as in other years, responsible organizations are providing resources materials. Perhaps the most basic piece of literature is a pamphlet "Fair Play in Politics" prepared by the Fair Campaign Practices Committee, Inc. Chairman Charles P. Taft of FCPC is the son of President William Howard Taft and a former president of the Federal Council of Churches.

"Fair Play in Politics" provides case histories of actual unfair campaign practices and also sets out a code of fair campaign practices approved by the two major political parties. The pamphlet warns that "Campaigning by smear and slander, by distortion and innuendo, by appeals to race or religious prejudice, really are attempts to cheat the voter of his right to make an honest choice. Unfortunately, it is rarely easy to determine what is true and what false in a campaign. If you credit a liar with even a little intelligence and ingenuity, his lie will be hard to detect. Blatant, self-evident slander is rare these days. Dirty campaign tactics usually seek to wear a respectable face.'

The Taft Committee pamphlet says that a disturbing element in the "1958 report was a sharp increase in appeals to racial and religious prejudice. In 1956 only six such incidents were reported, but two years later the total jumped to 16. The targets in 1956 were

Negroes in three cases, Jews twice and Roman Catholics once. In 1958 Catholics were the targets in eight of the 16 cases, Negroes in five and Jews in three."

"Fair Play in Politics" concludes that "appeals to racial and religious prejudice increased from 16 per cent of all unfair tactics in 1956 to 25 per cent in the next election. Meanwhile, the frequency of Catholics as targets within the race-religion grouping increased from 16 to 50 per cent." On the bright side the pamphlet reports that most of these unfair tactics backfired. With an increasingly alert electorate "Smears are becoming less likely to win elections."

Mr. Taft also is co-author with Bruce L. Felknor of an Anti-Defamation League booklet "Prejudice and Politics."

Felknor, an active Presbyterian layman, is a member of the Commission on the Church and Civic and Political Life of the National Council of Churches. Taft and Felknor have written a brief scholarly history of prejudice in American politics.

"Politics and Prejudice" declares that "In the three and one-third centuries since 1628, Americans have learned a great deal about tolerance. Few Americans would be comfortable at the prospect of a Catholic voting for a Catholic voting for a Catholic because he is a Catholic, and not because he is the best man. Few Americans can afford to be comfortable at this late date in history at the prospect of a non-Catholic voting against a Catholic in spite of his being the best man.

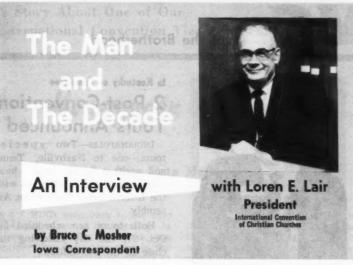
"We live in a plural society, where hard-won religious tolerance is, at last, verbally supported everywhere and is supported practically in most places. That the dilemma posed here still occasions meditation and wonder, proves that prejudice and politics are not easy to separate."

"Roman Catholicism and Religious Liberty" is a 95-page study published by the World Council of Churches. Its author, Dr. A. F. Carrillo De Albornoz, is a Spaniard and Episcopalian. The author finds that among Roman Catholic writers today for every "one book or article in favor of the traditional doctrine, ten have been published defending universal freedom" as a matter of principle. All of these writings, Dr. De Albornoz points out, are published with the "nihil obstat" of the Roman Catholic Authorities. While "nihil obstat" does not always mean that the book approved reflects exactly the official Roman Catholic doctrine . . . it does always mean that nothing in such book is against the official teaching of the Roman Catholic Church.

Dr. De Albornoz's work is valuable mainly in that for the first time many Protestants are introduced to those Roman Catholics who, like themselves, defend religious liberty in principle and not something to be tolerated as a matter of expediency. Dr. De Albornoz recognizes that these Roman Catholic "liberals" may not yet be the dominant voice in the world-wide Roman Catholic Church. But they are a strong voice and perhaps the voice of the future. It would be unfortunate, the author believes, if these "liberals" were doubted by Protestants while at the same time they are harassed by their own conservative brethren.

Church groups wishing to discuss the problem of religious liberty will find a chapter on this subject in the case book on "Christian Responsibility for Freedom," available free from the department of Christian Action and Community Service, UCMS, 222 S. Downey Avenue, Indianapolis 7, Indiana. Other free leaflets available for election year study are:

(1) 1960 Election Issues That Make a World of Difference; (2) 1960 for a Fair Campaign; (3) a statement by the National Council of Churches on election year responsibilities.



LOREN E. LAIR, even before he was elected president of the Interna-Convention of Christian Churches, was recognized as one of the most outstanding leaders among the Disciples of Christ. He has distinguished himself as chairman of the important Council of Agencies of the Christian Churches and has given notable leadership on the Council's interim committee.

The executive secretary of the Iowa Society of Christian Churches, with headquarters in Des Moines, Dr. Lair is known by the ministers of Iowa as an efficient and dedicated executive for the Iowa churches. His leadership is expressed in his capacity as a member of the board of trustees of Drake University, the institution from which he holds three degrees, including the honorary doctor of divinity degree which was conferred for his outstanding service. He is also a former president of the Iowa Council of Churches.

A native of the Tall Corn State, Loren Lair was born in Toddville. He served pastorates in Corydon and Sioux City and has served as associate director of Unified Promotion. Dr. and Mrs. Lair (Audrey) have a daughter, Mrs. R. W. Schneider (Janice), and a son, George, who is a student at the University of Wisconsin, Madison.

Following is an interview with the International Convention president as conducted by Bruce C. Mosher, Iowa correspondent for THE CHRIS-TIAN.

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O UESTION: It's a great honor being elected president of the International Convention, Dr. Lair, but what about the work involved?

Dr. LAIR: There isn't any question about there being a lot of work. It is really a full-time job. The president serves as chairman of the board of directors of the Interna-tional Convention. Therefore, in addition to the work of speaking and other assignments the president has a lot of supervisory responsibilities.

He must work with the standing committees of the convention, such as, Year Book, public relations, the program committee of the assembly, local arrangements in the place where the assembly is held, and with many other special commit-

QUESTION: About how many days a week were you devoting to this job before you had to rest up this summer?

DR. LAIR: This is difficult to answer, because it has varied. For example, one week I was gone the entire week speaking in Kansas, Missouri and Kentucky conventions. I should judge that if I were to count up the days I've spent on the International Convention it would average two or three days a week since August, 1959.

QUESTION: What are the most challenging things you've found as you have served as president of the International Convention?

Dr. LAIR: I would say that my most challenging experience is being a part of the brotherhood as it faces important issues preparatory to and as we have initiated the Decade of Decision.

Second, and perhaps equally important, developing the program for the assembly to be held in Louisville. To make this program creative and challenging, and yet one that will be informative and helpful to our people.

Third, giving considerations to a possible restructuring of our organizational life. It has been my

privilege to work with this committee and I am looking forward to the receiving of this report by the International Convention Assembly in Louisville. This report could have far-reaching implications for our Brotherhood in the years ahead.

Fourth, providing the motivation and spiritual foundations that are required for us to be the kind of people we should be for the Decade of Decision.

QUESTION: And what has been the most rewarding thus far?

DR. LAIR: Oh, unquestionably the privilege of meeting all the people in the various parts of the Brotherhood and to recognize the tremendous commitment on the part of our ministers and agency people and our lay leaders to the program for the Decade of Decision.

QUESTION: Could you tell us what you think will be unique about the convention assembly in Louisville?

DR. LAIR: First of all, each day will be built around a particular emphasis of the Decade of Decision. For this particular emphasis we will have quest breakfasts in which questions about these particular emphases will be raised by our people, and then answers will be provided during the day's session. Each day will close with some basic service of commitment as we think about the problems and issues that have been discussed that day.

Another significant thing at Louisville will be the report of the committee studying the restructuring of our brotherhood life, and I would say that we have an outstanding list of speakers, including Dr. James Robinson, Dr. Albert Edward Day, Dr. A. Dale Fiers, President Henry Harmon, Miss Marion Royce of Canada, and Dr. Ian Barber who is a noted scientist and physicist at Carlton College.

I would feel that the Louisville assembly will probably be significant in that we are asking the churches to send "messengers" who will go to receive the message of the "Decade of Decision" and carry this message back to their churches.

QUESTION: Do you have a final word?

DR. LAIR: Yes. Be sure to be at Louisville! And I want to express appreciation and gratitude not only for our people in Iowa, but for all of those in our brotherhood who have helped carry the responsibilities of this office this year.

NEXT WEEK. A special feature article about "The Disciples First Lady," Mrs. Loren E. (Audrey) Lair.

OCTOBER 30. Dr. Lair's convention address, "Our Decision-His Mission" will be published.

Becomes Full Time Executive Secretary Dec. 1

G. J. Beazley Executive For Council on Unity

INDIANAPOLIS—George J. Beazley, Jr., for 13 years pastor of First Christian Church, Bartlesville, Okla., will become executive secretary of the Council on Christian Unity Dec. 1.

Announcement was made Oct. 3 by William Jackson Jarman, president of the Council.

Mr. Beazley's appointment marks the first time in 29 years that the Council has had a full-time executive. He succeeds George Walker Buckner, editor of WORLD CALL. Dr. Buckner has served on a voluntary basis since May, 1941.

"The Council on Christian Unity," said Dr. Jarman, "is particularly pleased that it can announce the coming of Mr. Beazley to this important post in this year which marks the fiftieth anniversary of the organization's founding at the Topeka, Kan., convention assembly in 1910 under the leadership of Dr. Peter Ainslie."

A Kentuckian by birth, Mr. Beazley received his B.A. degree from Centre College and his B.D. degree from The College of the Bible, Lexington, Ky. He has also studied at the University of Missouri, the University of Chicago and Union Theological Seminary. For 14 years he has been a member of the Society of Biblical Literature and Exegesis and is an associate member of the American School of Oriental Research.

Mr. Beazley has held two pastorates since his student days. He was for eight years minister of First Christian Church, Richmond, Mo.

A former member of the board of Disciples of Christ Historical Society, he is at present vice-president of the Oklahoma Christian Missionary Society. He has had a part in the work of the Council on Christian Unity through its department of ecumenical study.

Mr. Beazley was married in 1939 to Charlotte Strother Holman of Lexington. Mrs. Beazley has a B.A. degree from Transylvania College and a M.A. degree in political science from the University of Kentucky.

The Council carries on its pro-



G. J. Beazley

gram through three departments, each headed by a director. The executive secretary-elect has asked that the three present directors continue in these posts through the current fiscal year. Buckner is director of the central department of Christian unity. Tobias is director of the department of ecumenical study, and Virgil A. Sly is director of the department of ecumenical service.

William O. Paulsell

Ass't Dean, Disciples House at Vanderbilt

NASHVILLE, TENN.—William O. Paulsell, New Rochelle, N. Y., began duties Sept. 1- as assistant dean of the Disciples Divinity House here.

Announcement was made by Dr. Herman Norton, dean of the House and acting dean of the Vanderbilt Divinity School.

Mr. Paulsell is a graduate of Texas Christian University and received his B.D. degree from Vanderbilt in 1959. For the past three years he has been serving as minister of the La Center, Ky., Christian Church.

Dr. Woodrow Wasson, former dean of the Christian College of Georgia at Athens, Ga., has been appointed visiting lecturer in American Christianity. Under this appointment Dr. Wasson will teach a survey course in the field of American Christianity in the Vanderbilt Divinity School for the fall term of the 1960-61 academic year.

Dr. Wasson is a graduate of the Arts and Science College of Vanderbilt University and has a Ph.D. degree from the University of Chicago. In Kentucky or Tennessee

2 Post-Convention Tours Announced

INDIANAPOLIS—Two special tours—one to Nashville, Tenn., and another in Kentucky—have been arranged in connection with the International Convention Assembly.

Both tours are scheduled for Oct. 27, the day following the close of the convention.

The "Kentucky tour" will include a visit to Midway Junior College, The College of the Bible, the offices of the Kentucky Christian Missionary Society, Transylvania College and the Cane Ridge Shrine.

Delegates may make the pilgrimage either in their own cars or by bus.

The "Nashville tour" will include visits to the Divinity School and Vanderbilt University and the Disciples Divinity House; the office of the Tennessee Christian Missionary Society; the headquarters building of the Disciples of Christ Historical Society; Vine Street Christian Church; Woodmont Christian Church and the Upper Room Chapel.

The Disciples' Historical Society will serve as host for a tea for visitors.

Worship services will be held in the Chapel of the Upper Room.

Tour information may be secured at exhibit booths of institutions and agencies to be visited. Conventioners have been urged to check on the schedules for the tours.

For TCU's Brite College \$250,000 Endowment

FORT WORTH—An endowed ministerial scholarship program with a current value \$250,000 in Texas Christian University's Brite College of the Bible has been established.

Donors are Theodore P. Beasley, president of the Republic National Life Insurance Co. of Dallas, and his wife, Beulah.

The gift is a part of a \$1,000,000 program of grants. The Beasleys have been leaders in the work of the Christian Churches for more than 25 years. Funds will be given over a five-year period. All income from the gift will be used for ministerial scholarships.

A Story About One of Our International Convention Vice-Presidents

Honeymoon in India

by Miss Leta May Brown

M MIND went back to the days and events of the marriage in India of Mrs. Rex A. Bicks, the moment her name was read in the report of the election of officers at the International Convention of the Christian Churches at Denver.

Our second vice-president was, when I first knew her, Dorothy Menzies, daughter of Mr. and Mrs. G. W. Menzies, our missionaries to India.

Dorothy was born in Landaur, U. P., India. She was a winsome lass. She received most of her education in India, but came to the Western Hemisphere, the U.S.A. and Canada, for her college education.

In the fall of 1935 she was sent out by our United Christian Missionary Society as representative to teach in Woodstock School. It is a school for missionary children, in that same Landaur where Dorothy was born.

On her way to India, on the same liner to which Dorothy trans-shipped in England, was a handsome young Englishman, Reginald A. Bicks, an officer of high rank in the British Army, also going to India. romance aboard, as they sailed the blue Mediterranean Sea, was a natural outcome. The India Mission lost an excellent teacher, but the church did not lose a dedicated worker, as Dorothy's election to one of our highest offices last year at-

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To go back: Dorothy and Rex were married in December, 1938, in the church at Pendra Road, M.P., India, where her parents were stationed. It was a lovely affair, enjoyed by all members of the India Mission. The single ladies, myself particularly, took a vicarious pleasure in it.

When we learned that the pair were to leave Pendra Road in the late afternoon of their wedding day for the honeymoon, we were puzzled. There was no way to leave Pendra Road but by rail, yet no scheduled train passed either up or down the line at that time of day.

The guests accompanied them to the station after the ceremony and the reception. There we beheld a railway hand-car handsomely fitted out, ready to take them on their honeymoon.

There had been special seats aron the hand-car, all cushioned up, and a fine red rug provided for the feet of the happy pair. Four men, in best Hindustani style, were dressed in their swankiest uniforms—big turbans, wide belts (kumerbands) adorned with a big brass plaque indicating they were servants of the "B and N" Railroad. The coat-shirt thing each wore was long and tightly, smartly belted down. The shirt tail ballooned over the "dhoti" (that Indian substitute for pants) which was very full and reached just below the kness. There was much red in their costumes so they made a picturesque addition to the bridal party.

It was presumed that the part these four servants of the railway had to play in the journey was to propel the hand-car by pumping the handle. But that was not necessary. It was downhill all the way to the next station, where the "Dak Bungalow" (Rest House for Government or Railway Officials) had been properly prepared for the bride and groom.

All the four men had to do was add color and dignity to the auspicious occasion and to apply the brakes when needed to keep the car from going on past Honeymoon Station.

Now Dorothy and Rex, with their three daughters, live in Regina, Saskatchewan, Canada, where Rex is manager of the Chrysler Company Parts Plant.

Dorothy is the beautiful and capable young matron we all felt she would turn out to be.

She is an able churchwoman and brings honor to the office of second vice-president of the International Convention.

Detroit Church Calls George C. Stuart

DETROIT, MICH.-George C. Stuart, professor and head of the department of preaching at Christian Theological Seminary, Indianapolis, has been named pastor of Central Woodward Christian Church here.



He will begin his duties following the completion of the present school semester succeeding the late Warren Grafton.

Born in Baird. Texas, Stuart was educated at the University of Texas versity and Van-

Texas. Christian George C. Stuart

derbilt University. He held pastorates at Richardson and Texas City, Texas, Columbia, Tenn., and Bloomington, Ill.

He has taught, in addition to his three-year term at Christian Theological Seminary, at Texas Christian University and Eureka College.

He has served on the board of trustees of the Disciples of Christ Historical Society, and as legal secretary of the Illinois Christian Missionary Society. At present he is a member of the executive committee of the study program of the World Convention of the Churches of Christ (Disciples).

Professor Stuart is the author of "What We Believe About Theology" in the Christian Board of Publication's golden anniversary volume, What We Believe, edited by James M. Flanagan.

Mr. and Mrs. Stuart have three children: two daughters, Sally Mell and Sara Elizabeth; and a son, Christopher Vann. The Stuarts will make their home in Detroit about Jan. 1.

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27 B.D. Graduates

Record Year at Drake Divinity School 1959-60

DES MOINES, IOWA-Drake University awarded the bachelor of divinity degree to more persons during the 1959-60 academic year than ever before in the history of the Drake Divinity School.

Twenty-seven men received the bachelor of divinity degree from the Divinity School at Drake during 1959-60.

The 1959-60 B.D. graduates and their present work include the following:

present work include the following:

Jay Allen, graduate study at the University of Chicago; Kent Borgaard, minister of First Christian Church, Sioux Falls, S. D.; Iri E. Carter, Polk County Welfare Dept., Des Moines; Cleo Colville, minister of Cainsville Methodist Circuit, Cainsville, Mo.; Paul Fotsch, graduate work at Iowa State University, Ames; Lowell A. Hall, minister of Treasure Valley Christian Church, Caldwell, Idaho; Traverce W. Harrison, Jr., minister of Christian Church, Stanhope, Iowa; Darrell E. Huffman, instructor, Beaumont School for Boys, Beaumont, Va.; Ronald B. Krager, chaplain intern, Iowa Methodist Hospital, Des Moines; Robert Lane, minister, West Park Christian Church, Bremerton, Wash.; Dale Lockart, minister, Methodist Church, Truro, Iowa; Marlin Love, minister, Christian Church, Redmond, Ore.; Thomas R. McCormick, minister, Christian Church, Diagonal, Iowa; William Morehouse, minister, Methodist Church, Deep River, Iowa.

Also Howard Neal, minister of Christian Churches of Cumberland and Massena, Iowa; Richard E. Osburn, minister, Christian Church, Califf; Herbert Phillips, minister, Methodist Church, Clearfield, Iowa; Darwin Pierce, minister, Methodist Church, New Port, Ore.; Paul C. Redmond, associate minister, First Christian Church, Portland, Ore.; Wallace M. Prowell, minister, Christian Church, Portland, Ore.; Paul C. Redmond, associate minister, First Christian Church, Danville, Iowa; Randall Sims, minister, Methodist Church, Logan, Iowa; Harold C. Vaughn, minister, Methodist Church, Salem, Ill.; Richard Viney, minister, Christian Church, Danville, Iowa; Randall Sims, minister, Central Christian Church, Methodist Church, Lanesboro, Iowa; Chinton, D. Wolf, minister, Christian Church, Mitchellville, Iowa; Robert B. Wright, minister, Congregational Church, Green Mountain, Iowa.

Winner of "Silver Spur" Was Convocation Speaker

INDIANAPOLIS, IND .- Dr. Paul Frederick Sharp, president of Hiram College, was the speaker for the opening convocation here at Christian Theological Seminary Sept. 20.

President Sharp received the "Silver Spur Award" in 1955 from the Western Writers of America for his book, "Whoop-Up-Country," which was considered by that organization the most important contribution to state and local history in the western region for that year.

- HIRAM, OHIO.—Dr. Edward Dyer, head of the division of education here at Hiram College, attended the School for Executives at Bemidji State College, Bemidji, Minn., Aug. 21-27. Dr. Dyer served as group leader of a section discussing "Content of Teacher Education." The school was sponsored by the American Association of Colleges for Teacher Education.
- EUGENE, ORE.—Gilbert W. Kistler, instructor in voice and church music here at Northwest Christian College, was awarded the master of education degree by the University of Oregon recently. He also holds the .S. degree from the university and the bachelor of theology degree from Northwest Christian.
- FORT WORTH, TEXAS-The Christian Churches of Texas, New Mexico and Louisiana gave Texas Christian University increased support during the 1959-60 school year, according to a recent report by Lee C. Pierce, director of church relations here at the university. Total contributions from the churches totaled \$241,-902.52. An additional \$9,357.50 was contributed by individuals, making over a quarter of a million dollars available for the program and expansion of the university.
- LINCOLN, NEB .- Four students, who formerly studied here at Cot-

- ner College, were ordained this summer and the fifth will be ordained later this year. Ordination services were held at North Platte, Neb., on June 5 for Richard Duckworth; at First Church, Lincoln, Neb., on July 19 for Richard Bacon; at Weeping Water, Neb., on July 31 for John Hammons; and at Tabernacle Church, Lincoln, on Aug. 24 for William McDermet. Francis Houchen will be ordained later this year at Alma, Neb., where he is the minister.
- EUREKA, ILL.—Six new faculty members have been added to the staff of Eureka College. Recent appointments include: Paul Murphey, chaplain and assistant professor of history; Miss Marilyn Boussum, instructor in women's physical education and counselor to women; Wendell East, director of student activities and assistant professor of sociology; Loren Logsdon, instructor in English; Mrs. Edeltrud Miller, teacher of foreign languages; and David G. Blakeslee, instructor in speech and drama.
- OCANTON, Mo.-Richard A. Jackson, who has served Culver-Stockton College for the past two years as admissions counselor, has been named alumni secretary for the college here. Jackson succeeds Marilyn Lewis Riley, who recently married and moved to St. Louis. Mo., where she will work as a C-S representative and admissions counselor in the St. Louis area. David Steinbeck, alumni director, will devote full time to publicity, publications and public relations.



BELLE WISDOM HALL, a new dormitory at Midway Junior College, Mid-Mrs. Belle Wisdom, Houston, Texas, whose bequest was the largest gift in the school's history. Ard Hoven minister of Broadway Christian Church, Lexington, Ky., and a member of Midway's board of trustees, was the dedication speaker. Lewis A. Piper is president of the college.

EWS CAPSULES

MMRS. RAYMOND McLAIN for the past four years head of the Office of Student Affairs at The American University, Cairo, Egypt, has embarked on a five-year program of research in Egyptian folklore, folk music and folk art. It is hoped that her work will lead to the establishment of a Folk Arts and Crafts Museum at the University. Her husband, Dr. Raymond McLain, a Christian Church minister, is president of the University. He formerly was president of Eureka College, Eureka, III., and Transylvania College, Lexington, Ky.

MVIVIAN K. VOSE has begun an interim ministry as pastor of Central Christian Church, Pittsburgh, Pa., where James G. Van Buren was the minister. Mr. Vose, a native of California, holds the B.S.L. degree from Johnson Bible College and the B.D. degree from Christian Theological Seminary, Indianapolis, Ind. He has been serving since 1957 as minister of the Maple Grove Christian Church, Bloomington, Ind.

★E. W. GEARHART, minister of the Handley Meadowbrook Christian Church, Fort Worth, Texas, served as chaplain in Fort Worth's Masonic Home and School for the month of September.

More than 100 members of the Christian Church partook of Communion on board the QUEEN ELIZABETH, July 31, as the group were en route to the World Convention of Churches of Christ in Edinburgh, Scotland.

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Hollis Turley, S. C. Bower, Wilbur H. Cramblet and Frank Dunn served as elders for the two identical services. Wm. L. Thompson arranged the service.

★GLENN CLARK, a sophomore at Texas Christian University, preached twice this summer at his home church, First Christian, Laramie, Wyo. In addition he spoke at the Wyoming state picnic attended by youth from the Christian Churches of Cheyenne, Casper, Sheridan, Torrington and Laramie.

HELIZABETH W. GRAFTON, widow of the late Warren Grafton, has been named to the National Board of the Campfire Girls after having been active in the organization for many years. She was president of the Kansas City Council of Campfire Girls for three years and has just completed two years as president of the Detroit Council.

MR. and MRS. G. W. CORPORON, Arcadia, Kan., both past 70 years of age and semiretired, are still active. Recently during a short period of less than a month, they officiated at eight funerals, baptized six new converts, performed a wedding ceremony, made 20 sick calls and 24 other calls, delivered 17 sermons and taught 8 Bible classes.



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An American Dialogue. A distinguished Protestant spokesman writes a frank appraisal of Catholicism in the United States, and a renowned Jesuit writes an equally frank account of American Protestantism. Foreword by Will Herberg.

FRANKLIN HAMLIN LITTELL

The German Phoenix. How the German churches' resistance to Hitler gave birth to the massive lay movements of the Kirchentag and the Academies and how these latter operate is explained for Americans by the Professor of Church History at SMU and former adviser to the U.S. High Commissioner for Germany.

STUART BARTON BABBAGE and IAN SIGGINS

Light Beneath the Cross. The Anglican Dean of Melbourne and a prominent Australian educator present the story of Billy Graham's Crusade in Australia and New Zealand and its impact on all kinds of people from farmers, actresses and criminals to businessmen and housewives.

At all booksellers DOUBLEDAY & COMPANY, Inc. Garden City, New York

Scene During World Convention of Churches of Christ



THE SIXTH ASSEMBLY of the World Convention of Churches of Christ was characterized by excellent attendance, enthusiastic audiences and forcefulness unprecedented in the life of the

Churches of Christ (Disciples) in Edinburgh, Scotland. Some 4,000 conventioners came from 26 nations to attend the convention Aug. 2-7. This picture shows one of the sessions at Usher Hall.

To New Ministries -

▲ ELK CITY, OKLA.—Francis Smythe has been called to serve as pastor of First Christian Church here. For the past two years he was minister at Fairview Christian Church, Wichita, Kan., and prior to that he was for eight years pastor of Magnolia Christian Church, Houston, Texas.

▲ Grants Pass, Ore.—John E. Martin, for the past two years pastor of Byron Street Christian Church, El Paso, Texas, has accepted a call to serve as minister of First Christian Church here. A native of Cushing, Okla., he received the A.B. degree from Phillips University and the B.D. degree from The Graduate Seminary, Enid, Okla. Prior to his ministry at El Paso, he served as associate minister at First Church, Vancouver, Wash.

▲ BALTIMORE, MD.—Henry F. Speight, \overline{Jr} . is the new minister for Govans Christian Church here. He was formally installed on Oct. 9. Mr. Speight attended Atlantic Christian College in Wilson and received the B.S. degree from East Carolina College in Greenville. He also has the M.S. degree from Indiana State Teachers College and the B.D. degree from Christian Theological Seminary, Indianapolis, Ind. former pastorates included First Church, Vanceboro, N. C., and the Christian Church in Fayetteville, N. C.

▲ WICHITA FALLS, TEXAS—Hugh Caffey has been called to serve as associate minister for First Christian Church here. He formerly was minister of education here at the Highland Heights Christian Church. ▲ DES MOINES, IOWA—Leslie E. Zimmerman came to the staff of Central Christian Church here on Aug. 1 as associate minister. A graduate of the University of Nebraska, he received his B.D. degree from the Missouri School of Religion at Columbia last June.

▲ ATLANTA, GA.—Edwin G. Respess began his ministry here with West End Christian Church on Sept. 1. For the past eight years he has been minister of First Church, Charleston, Ill. Mr. Respess holds the A.B. degree from Johnson Bible College and the B.D. degree from Christian Theological Seminary. For several years he has served at Eastern Illinois University in Charleston as a lecturer in the field of "Counseling and Family Relations."

—PERIL OF PREOCCUPATION

(Continued from page 9.)

with this newly gained wealth will deaden our sensitivity to the more important matters of the spirit. "These are the true penalties of affluence-" observes Miss Ward, "that nothing bites through the layers of expected comfort and accepted ease; that we remain, with our cars, our high-calorie diet, our healthy children, our magazines and our television, cushioned almost totally from the needs and hopes . . . and frenzies of the man on starvation wages in the hideous shantytowns of Africa or the East." It is true that when we hear about the vast needs of the world we are not callous or lacking in good intentions. The trouble is that we just don't bother to think about these matters at all. "The sufferings and aspirations of other lands simply do not grip the heart, stir up the conscience and create that profound commitment which would drive the Western powers to look beyond their comfort and affluence, and make the great contemporary crisis of modernization in the rest of the Free World their lasting concern."

Our preoccupation with things material is having a deadening effect upon our sense of values -the spiritual priorities of compassionate imagination and human sympathy. It hardly shakes us to be told that we as a nation spend more money upon advertising than we do upon education. Somehow in our stupor it seems logical that our desire for things should be stimulated more than our hearts and minds.

In the midst of our unprecedented prosperity we have lost out of our lives a concern for the intangible spiritual realities of truth, beauty and goodness. We are like the woman of the parable who walked nonchalantly down the road, her mind busy with other things, as the meal in the jar she was carrying drifted unnoticed from the broken handle. The treasure of the kingdom continues to be dissipated in our preoccupation with the material things of life.

This newly discovered parable attributed to Jesus rings true to life. It serves to remind us that the Kingdom is not something we attain once and for all. We carry it in an earthen vessel which may break and scatter its contents at any moment.

The Kingdom which we think is ours may slip out of life unnoticed in our preoccupation with other matters. Unless we are constantly alert we shall one day awaken from our reveries only to discover too late that the spiritual realities we once treasured are gone.



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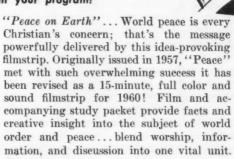
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2 New Visual Aids For Your Christmas Program!

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Today—order these timely visual aids to build interest, impact, in your program!

"Therefore Be It Resolved" ... Based on a resolution of World Order and Peace passed by the International Convention of Churches (1958), this specially created chart graphically illustrates each Christian's responsibility in our quest for universal peace. Richly colored, 22" × 35", this timely chart comes packed with an informative 15-page booklet. Printed material and attentionbuilding flip chart illuminate vital issues of the day, pinpoint the church's role in maintaining social order. A must item! Only \$4.95, complete.



Complete package, only \$4.95.

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—Prescription for a Revolution

(Continued from page 6.)

speak; where the Scriptures are silent, we are silent."

Some of us have misinterpreted the philosophy of freedom of religious thought to mean freedom to be as little informed as we wish, or even to believe only those portions of Scripture we wish to believe. Freedom of religious thought means to seek the truth as revealed in the Scriptures. But again, we must seek first, and to achieve this, we must have a personal doctrine to assist us in our pursuit of truth. As Jesus said to his disciples, ". . . you shall know the truth, and the truth shall make you free."

The great principle of ecumenicity which inspired Thomas and Alexander Campbell, and Barton W. Stone, should make Disciples leaders in the worldwide movement toward unity of purpose and effort among the Christian Churches churches. laymen should take care that this ideal should be at the forefront of our actions, and should earmark us as the most tolerant and charitable of communions. Knowing the points on which we may differ with others should make us more keenly aware of the great principles which we hold in common, upon which we can work together in His name.

The Lord's Table, and not the pulpit, is the physical and spiritual center of our worship service. We should not attend church just because we like the minister, the friendliness of the people, or the music, but because we come in a spirit of humility and an attitude to receive Communion; to examine ourselves in the proper frame of mind for the fullest service to God.

Spiritual enlightenment is a prime requisite if we are to "seek first his Kingdom."

But spiritual enlightenment is only part of the task. All of the intelligent knowledge about our faith—all our personal doctrine

and theology—is of little value to God's great plan, if it is not transformed into action; and this action requires of us a moral courage of the highest order. I say "moral courage," because it does, indeed, take a great deal of courage and fortitude to resist the temptations which arise every day to try to thwart our real mission as Christians.

Simply knowing what is morally right, from the spiritual enlightenment of which we have been speaking, and doing what is morally right, are, to be sure, two different things. It is in the area of moral courage that we often fail. And it is in the hundreds of everyday situations that our failure is most apparent.

Have we the moral courage to resist being a party to or an audience for gossip and slander? Scarcely a day goes by in which this temptation does not present itself—a chance remark here, an observation there, about another person, which somehow gets out of hand, spreads, and causes irreparable damage to the character, stature and self-respect of an innocent individual.

Have we the moral courage to use our precious voting franchise to help right the wrongs in our political structure? Can we have a political conscience which dictates that we must vote for the candidate of character and honesty who is qualified for office, rather than the one who belongs to the right party, has the "right connections," or doles out the most patronage favors? This is a clear responsibility of Christian laymen-one which we shall have the opportunity of exercising again very soon.

Is our moral courage really strong enough to face squarely the whole issue of segregation? Except for a few rare instances, churches throughout America are chiefly segregated ones, in the North as well as in the South, and our Christian churches are no exception.

What will the attitude be, for each of us individually, on the day a colored family expresses a

desire to unite with our church at the close of the invitation hymn? When the day comes, will we have the moral courage to greet these new people as brothers in Christian fellowship?

Jesus recognized that his people have very real and material needs—food, drink, clothing—and it is interesting that he did not particularly denounce our pursuit of them. However, he did ask that we keep things in their proper order—by keeping God at the very center of our lives, and he further promised that if we do this, all these needs will be provided. "Seek first his Kingdom and his righteousness, and all these things shall be yours as well."

Jesus explained his plan for the establishment and perpetuation of God's Kingdom on earth to just twelve men. These disciples had received the gift of spiritual enlightenment, and then had the moral courage to carry out his wishes—spreading word of the Kingdom from person to person, from group to group, from city to city, and from nation to nation, until it is estimated that there are over 800 million people who make up the great body of Christendom now.

What a powerful force for good against evil, for peace against war, for love against hate! There are enough Christian laymen to change the world, and this is the Master's plan!

This is a prescription for Christian revolution. In fact, Christ has no other plan—he depends on us!

UPREACH

Florence Pedigo Jansson

Imaged of God are we; Of this are we assured. God's image borne in me Must never be obscured.

In all I say and do
And in my every thought
His image must shine
through,
His perfect will be wrought.



TOWARD A BETTER CHURCH

by Samuel F. Pugh

Ideas Are Everywhere

Bulletins and newsletters from active churches carry program ideas and success stories that make one wish he could be a participant—or at least a spectator—in helping people to mature in the Christian life. Here are some ideas that the writer has gleaned from churches that seem to have discovered and blended purpose and technique.

One local church periodical carries a "getting to know you" column. The idea is to choose a member of the church each week and present him to the congregation through a short biographical sketch. In about 75 to 100 words the editor introduces the person in such a way as to make every member want to meet him. It would take a casual acquaintance a long time to discover what might be presented in two or three paragraphs. The article gives the member a running start in being introduced and thereafter in-

cluded in the life of the church. "What a tragedy it is," says the introduction to the series, "that we do not know one another!" How about trying such a column in your church paper?

Another church takes great interest in its loan fund for students. It sets aside a definite amount each year for helping church young people pay their college expenses. This particular congregation requires that the loan be repaid with interest but we note that a more popular practice is to offer scholarships, without expectation of repayment. Still other churches pay a substantial amount on the tuition of their young people who go into any form of full-time Christian vocation.

Another church bulletin carries an idea for enriching the Communion service at the hour of worship. Each worshiper is asked to open his hymnal to the communion hymn and to read each stanza silently as the organist plays the hymn. The bulletin says that this practice will do three things: "(1). It will familiarize you with new tunes, (2) It will cause you to consider the words of the tunes more carefully, and (3) Because hymns are so often prayers set to music, it will aid you in your communion prayers."

A letter from a minister friend suggests a way to spread the church offices among many persons rather than having a few faithful members carry the whole load. He says, "The various offices and positions are listed in two categories with chairman of the general board, chairmen of functional departments, etc., in one listing and elders, deacons, deaconesses, etc., in the other. The plan is that each member of the church should limit himself voluntarily to three positions of leadership with only one of these responsibilities in the first category." The church had some sixty jobs listed in the first group and about 250 in the second.

Ideas are everywhere. Let church leaders be alert enough to discover them, capable enough to adapt them and creative enough to see them where they have never been seen before.

BROTHERHOOD BULLETINS

Use the quiet beauty, educational function, and interest of our brotherhood bulletins to enhance the spirit of worship in your Sunday service—to accent the tempo of true reverence. A special folder for each Sunday worship service of the year . . . 48 artistic illustrations on the front in 2 colors and 4 in full color (Thanksgiving, Christmas, Palm Sunday, and Easter). When folded the inside pages are blank for imprinting your program. The backs of the series present a stimulating theme correlated with the cover picture. They fold to 5½" x 8½". Please order one month in advance of the desired delivery date in multiples of 50. The price is 95 cents per hundred. If you subscribe to this "Bulletin Service," you may order as many Thanksgiving and Christmas bulletins as you wish at 95 cents per hundred—regular price, \$2.00 per hundred.

NEWS BULLETINS. The perfect weekly paper to mail members of your congregation; the most economical way to communicate important information. These significant bulletins will quicken the layman's interest in brotherhood news at home and abroad.

BROTHERHOOD NEWS BULLETINS are fourpage folders (5½" x 8½" when folded) with Christian world news lithographed in black on the inside. They are delivered flat so that you may mimeograph news of your church etc. on the outside. \$.80 per 100.

CHRISTIAN BOARD OF PUBLICATION St. Louis 66, Mo.



BOOKS

"You Are What You Read"

Layman Series

The Layman Builds a Christian Home. By Vera Channels. The Bethany Press. 95 pages. \$1.75.

Third in a series for lay people, this volume emphasizes the importance and necessity of two vital elements that must be present in a genuinely Christian home. These ingredients include (1) Maturity so as to make the necessary adjustments in understanding self and others and (2) Participation in the "household of God," the church.

The author recognizes that it is possible to have a happy, though not Christian, home by using certain principles of mental hygiene. However, she is quick to add that "the Christian way . . . has significance and meaning and purpose which cannot be found in any other way of living."

As the wife of a minister it is only natural for Mrs. Lloyd V. Channels to quote frequently from the Bible in her first chapter to point out that maturity comes as we "put away childish things, . . . forgetting what lies behind . . . and press on toward the goal." And for the one who would build a Christian home this goal leads to the "prize of the upward call of God in Christ Jesus."

These are the essential steps toward maturity and serve as a basis for what the author writes in the first five chapters concerning the individual, the marriage, the home, the child and the teen-ager.

In the chapter on The Family in Church she points out the interdependence of the family and the church and pictures the "household of God" as the laboratory wherein the layman and his family must participate as they build a Christian home.

The final chapter is most practical. Here the non-professional layman finds the why the how and the where in the area of professional help that sometimes must be enlisted.

The author's study and experience in educational psychology, mental hygiene, child guidance, wife and mother also help to make

the book valuable as a study course for those interested in building a Christian home.—R. E. B.

The Layman Examines His Faith. By Gustave A. Ferre. The Bethany Press. 96 pages. \$1.95.

This book is packed with the meaning of faith. The author explains faith in a complete and understandable way. The rhythm of "faith, repentance and baptism," so often used by some of our people, is broken and faith comes to life.

The author actually builds faith for the reader with sound scriptural references. This book should be read by every lay person in our brotherhood, as well as the ministry.

In this book the author provides excellent material for discussion groups, a series of sermons, etc.

Condensed and written in such unique style, new Christians, as well as great theologians, will be thrilled by the brilliant simplicity which makes the book profound, yet to the point without being "wordy."

Using God in Christ, and the meaning of the Cross as a foundation, Dr. Ferrè makes it very clear that without faith in this foundation, man is positively lost, but with it he builds a structure for man to climb as high as he will permit the Holy Spirit to lead him.

To the person who is living on borrowed faith, this book can bring him a faith of his own.—Mark Rutherford.

Great Doctrines

What Churches of Christ Stand For. By William Robinson. The Berean Press, Birmingham, England. 112 pages. 2/6 (42c).

The necessity for this fourth edition of Dr. Robinson's little book, first published in 1926, indicates the use it is having. His conviction that modern Christians are losing "church consciousness" is evident throughout the book and it forms a basis of his later writing on the Church.

The "Great Doctrines" are set in an historical framework. Footnotes

are added for the "theologically minded," as he calls them. A very interesting appendix contains the author's extended answers to a questionnaire sent out by the World Conference on Faith and Order, 1920-25.—H. E. S.

Book of Sermons

Receiving God's Fullness. By Wallace D. Chappell. Abingdon Press. 126 Pages. \$2.

This is a book of twelve sermons which are, according to the book's jacket, "Sermons on total and willing commitment to Christ's call." The author's technique in each sermon is to outline the subject in a simple statement of two, three or four points, and then to speak to each point with illustrations.

The majority of the illustrative material is from the author's own experiences. A great deal of the book is made up of illustrations. One sermon of nine pages contains eleven illustrations. If sermon illustrations are like windows that throw light upon the subject, I have the feeling that there are so many "windows" in these sermons that the "glare" is too bright for one to clearly see the objects in the room.

I am sure that if you "heard" these sermons with the warmth and genuineness of the author's personality, which you can feel even in reading them, this impression would not be so obvious.

The book outline is excellent, with each chapter addressed to one subject connected with "Receiving God's Fullness." Some of them are: Repentance, Forgiveness, Conversion, Prayer, Witnessing and The Church. However, some of the chapters fail to really come to grips with how one receives God's fullness. For example, the chapter on The Church has a four-point outline interspersed with illustrations: (1) A good servant attends church, (2) A good servant prays, (3) A good servant gives, and (4) A good servant renders service. All this is well and good, but the sermon title is The Church!-Orval

by Carl R. Brown

THE public bus provides an excellent classroom for the study of human behavior. Take for instance a flock of people boarding a bus. A nice matured lady heads the procession (deferred to by others). Blithely she steps up and into the aisle. Then sensing her preferred position at head of the line, she slows to a snail's pace.

Should she sit to the front or to the rear? By the window or by the aisle? Are any neighbors aboard? "Well-let-me-see."

Meanwhile her following becomes impatient, perhaps standing out in the weather or halfway in and halfway out. Their combined countenances seem to say, "Move on and quickly," or they may utter less polite invectives.

Finally, of course, she does move on and the line proceeds. If this proves anything it would seem to say "The Leader Sets the Pace for All Who Follow and One Person May Hold Up the Pack."

Church activities are singularly dependent on lay volunteers. These cannot be regulated, or driven or disciplined.

Mindful of our limited personnel, or lack of training facilities and standards of procedure, we marvel that so many show genuine initiative, and persistent aggressiveness. These born (and reborn) and dedicated stewards are the backbone and the perpetual hope of our Christian enterprise.

Yet there are those who creep along and stall the whole line. Obviously there are key positions in every church where a laggard may block progress. We have heard tell of one who pulled wires and influenced people to elect him as board chairman. Then he basked in the prestige of that position quite indifferent to the responsibilities it entailed.

He delayed committee appointments, and did not follow through. At the occasional board meetings he avoided facing urgent problems. Thus he stalled the effective program of that church.

However, we need to be patient and understanding of those in church work who do not move as quickly as we like. They may be novices, lost in wonder. Then again they may be more considerate and selective than we.

Some leaders would rather do nothing than risk a mistake and criticism. Some are timid and need encouragement or even prod-

ding. Some lack enthusiasm and need be resold on the job.

Sometimes the pastor (remember he is human too) insists that all plans and proposals must pass over his desk. His desk is piled high and slows traffic.

Probably most of the slowdown stems from one fault. A pastor asked the doctor, "What is the trouble with member Jim Smith?" Said the doctor, "He has a severe case of voluntary inertia." "My goodness," said the pastor, "and I thought he was just plain lazy." Call it what you want, it wrecks many endeavors and is often catching.

Then there is another horn to this dilemma. Have you noticed that those standing in line sometimes start pushing, gently but firmly, until the deterring leader either quickens the pace or they pass by?

This may be a phase of the upsurge that is being felt around the world. Student groups pushing past their instructors. Tribesmen pushing past their officials. Well, occasionally it may be well for committee members to press past their chairmen to get things done.

There are instances where a few have caught a vision—perhaps an educational plant, or an RE director, or an expanding outreach budget. They have pursued this with such zeal and vigor that indifferent leadership could not block it. Sooner or later all joined in the victory celebration.

From grass roots come many movements that overtake and outrun retarded leadership. Maybe that is the way a more effective Disciple brotherhood structure will be built.

Messages to Parents



The church school has a responsibility to see that steps are taken toward a child's Christian education, even before the child is old enough to attend church school.

During the first two years of a child's life, his parents may not be able to attend church regularly. But, the

parents will not feel out of touch with the church when it provides them with Messages to Parents of Children Under Two. These attractive packets will show the parents that the church cares about them and their child; and it will contribute to a firm foundation for the child's Christian education.



In each packet are 10 colorful four-page leaflets to be given to parents one at a time, about every three months. Each discusses abilities and interests of the child, suggests what parents can do to promote Christian behavior and religious education at each age period. Also included are two two-color birthday cards for the church to send the child and complete instructions for use. Sample packets are always available. Cost of packets is \$1.50 each.

CHRISTIAN BOARD OF PUBLICATION Box 179, St. Louis 66, Missouri

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Letters . . .

Impatience

Editor, The Christian:

I have just re-read Harry Baker Adams' article in the June 26 issue of The Christian entitled "Why Do Ministers Move?" Since I am serving a rural church and am facing the problem of church attitude brought out so well in the article, my first reaction was one of full approval and praise. There is much truth in the article, but it seems to me there is another side of the picture as well. The article seems to give the man in the small church just what he needs to give up his church with a good conscience. It seems to put the entire blame on the churches and passes over too lightly the sins of the minister which prompt him to give up too easily, the sin of giving in to the pressures of prestige and success.

The minister in his own mind often thinks of himself as primarily the administrator of the church's program and the one most responsible for the success or failure of the program in the church. But primarily the minister is to be a Often the success of a pastor. man's ministry in his own mind is judged by his administrative ability, his ability to get his church to move in directions of greater service as seen in year book reports and national and state programs.

Let's face it, the rural ministry is hard for anyone with vision but in dealing with attitudes and motives which have built up over the years no man should expect to change them overnight.

I am writing as a young man struggling with this problem now and I have come to the conclusion that we must not be too critical of the churches that are slow to change. The blame is not entirely their own. Part of the blame, at least, must rest upon we who minister to them with impatience and move on to greener pastures after a year or two of service which results in little change of the church program. Many leave on the brink of their most effective service. If we leave with very little change and those who have preceded us have left with very little change is it any wonder that many rural churches are living with ideas which are outdated and ineffective?

Part of our impatience may be

that many of us do not understand the rural psychology of acceptance, which looks upon a man and his family as outsiders for a considerable time.

Of course, the church must accept part of the blame. Its self-satisfaction and complacency cannot be excused. To continue it means the destruction of the witness of the church and means the destruction of the power of God within the lives of its members. But let each minister, before he moves from the rural church, be sure he moves from the purest motives of Christian service and love and not from selfish desire of recognition and the frustration of personal acceptance.

Ministers are human, it is true. But if we leave our rural churches because of the human element and our own weakness we must be willing to admit it and not hide behind our rationalizations. We must see our sin for what it is and go humbly to God for forgiveness.—John Patterson, Bethany, Ill.

The Presidency

Editor, The Christian:

I want to express some of my beliefs and to comment on the article, "Know-Somethingism in 1960," by Mr. Robert A. Fangmeier, which appeared in *The Christian* June 26.

Mr. Fangmeier writes of the contributions made by the Jews, Negroes, and Roman Catholics toward the advancement and progress of the United States. With this I agree. I would not have changed that part of the Constitution which declares, "All men are created equal and are entitled to certain inalienable rights." It seems that Mr. Fangmeier's article was written for the purpose of approving a Roman Catholic for President of the United States on the basis that it is necessary for the political and social adjustment. . . .

I have read of some articles being written by Roman Catholic church leaders criticizing Mr. Kennedy for saying that his first allegiance would be to the United States, should he become President. These writers say, the first allegiance of a Roman Catholic is to the Roman Catholic Church, and all members are subject to that authority.

May I put it this way. The citizens of the United States are not

against Roman Catholics, as individuals, nor do they object to their freedom to worship as they wish, but the authority and policy of the Roman Catholic Church practically eliminates the possibility for a member of that church to be free to act as a citizen of the United States in the capacity of President and be free from pressures, perhaps coercion, of the Roman Catholic Church. I do not condemn the Roman Catholic Church for its policy, but it is certainly not the kind we would want for the United States .-G. R. LOWDER, Charleston, W. Va.

Consistency

Editor, The Christian:

In answer to Brother W. W. Williams' letter published in the April 17 issue of *The Christian*, I would like to ask a few questions and make a few comments. Jesus said to Peter and the other disciples, "Upon this rock I will build my church." Did he build it? And if so, for it to be a useful building it must have an entrance.

By and large, our brotherhood holds there is a four-panel door by which we enter this magnificent edifice. These panels are faith, repentance, confession and baptism.

I have yet to find any person who can point to any saying or teaching of Jesus or his apostles supporting sprinkling or pouring as Christian baptism.

Brother Williams quotes, "And the Lord added to their number day by day those who were being saved." Just how were they being saved? Was it not by the same process by which all believers are saved? Our Lord—not us—stated the terms of salvation. . . .

In Communion, man partakes of his own free will without asking for or being assisted by his fellowman. Not so in baptism. In that act man must assist man. He therefore may become an assistant to an act in which he may or may not believe.

Conclusion—To subscribe to an act of his own free will is anybody's privilege; but to ask to incorporate a doctrine which is unscriptural into the thinking and fellowship of another body of believers is not a commendable attitude.

Let us in the spirit of love stand firmly upon the commands and precepts of our Lord.—GUY W. CORNELISON, Maryville, Mo.

RELAX ...

ACCOMPLISHED

An applicant for employment gave as his reason for leaving a previous job, that of a temporary sorter at the post office: "Done all the work."

He had served in the army, previously. In answer to the question, "Why did you leave the armed forces?" he replied, "Won the war."

TIT-BITS, LONDON

People who refer to things as "dirt cheap" have never owned a garden.

QUOTE-ABLE QUIPS

We used to speak of cash as "hard"—

. . .

It still seems hard to get— But when you have a credit card

You don't need hard cashyet!

S. OMAR BARKER

Many a man who thinks he's a dynamo is only an electric fan.

DEFINITIONS

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Modesty: The feeling that others will discover how wonderful you are.

AMERICAN SALESMAN



"If you want more coffee, send up one puff of smoke; it not, two puffs."

BRING TO YOURSELF GREAT BLESSING-

Sponsor this orphan boy

Read His Heart-rending Story

JUST PICKED UP

This poor deformed beggar boy was found, by one of our co-workers in



LOVE BRINGS JOY

Now, for the first time in his life, he experiences Christian love. His rags and flith are gone. Clean body and clothing, and support from another orphan boy bring a smile to his face.



CHRIST MAKES THE DIFFERENCE

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Good nutritious food, vitamins and Christian medical care in our orphanage will bring this boy to normal health. Bible instruction will bring Christ to his young heart. But many, oh, so many others need help, yes YOUR help!

Korea, walking like an animal—on all fours! Starvation had done its awful work so that he had no strength in his hips and back to support his body.

4 WALKS ON HANDS AND FEET

Notice his spindly legs and deformed feet. The knee joint on one leg seems to bend the wrong way. He was wearing the much too large man's clothing which he had picked up somewhere.

WITH HELP

This young man, Mr. Suh, a converted former beggar chief with a great love for these children, here supports the boy so that he can stand upright.



You may sponsor this boy or, if he is spoken for, another child who is very much in need. Each child is waiting to have an American or Canadian "Daddy and Mommie"! For only \$8 a month - just 26 pennies a day - you or your Sunday School, Bible Class, Junior Church, Ladies Group, etc., will help bring Christ to your chosen boy or girl and train him to be a Christian leader in Korea. This \$8 provides all the needs of the child including school tuition which is not free in Korea.

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LET'S TALK IT OVER

QUESTION: The claim is made that the wearing of robes by the minister and the choir during the worship of the church makes the service more effective. Two claims are made: They conceal the clothes of the wearer and they induce humility in the wearer. Humility is a most commendable virtue. It is stressed in scriptural teachings. However, no New Testament teaching intimates that the wearing of a special sort of garment causes the wearer to attain this virtue. Did Jesus or Paul give such teaching? Has man learned a truth that the Holy Spirit has overlooked or did not know? Paul says that the inspired Scriptures are profitable to thoroughly furnish the man of God for every good work. It is not necessary and is anti-Scriptural for one to go outside the Bible for help to perform any good work. seems like Disciples of Christ yearn to be like their religious neighbors. They are more and more aping them.

ANSWER: The above is only part of a letter of protest sent to the editor concerning an article I wrote. I have no disposition to debate the question but I do think in all fairness the readers should have the opportunity to know this viewpoint and thus be corrected from

This is the final column by Dr. Davison, who died June 28, 1960. During the past several weeks we have been publishing remaining material which was on hand for publication at the time of the writer's death.—

any errors into which I may have led them.

I certainly have no intention or desire to force the use of robes on anyone. Also, I do not want someone telling me that I am disloyal to Christ because at times I have appeared in the pulpit wearing a robe. Maybe I am not as well informed on the Scriptures as I should be, but judging by what I have seen in the Holy Land and by my observation of religious art I think Jesus wore a robe when he preached and I would be surprised to find out that Paul never wore a robe.

I do not think either Jesus or Paul ever wore a Prince Albert coat and yet in my boyhood days almost every preacher that appeared in our pulpit wore a Prince Albert coat. I doubt if there is any Scripture which says the minister or the male members of the choir should wear a necktie or a handkerchief in the top coat pocket and I am sure those things would be quite acceptable to the writer of the above letter.

Just a word concerning Disciples of Christ trying to ape our religious neighbors. All Christians should try to imitate Christ. If we find our religious neighbors imitating Christ in any good works, are we to turn aside from those good works lest we be accused of aping other religious bodies?

Other bodies had built churches and were worshiping God in those buildings long before our particular movement was born. Should we refuse to build churches and gather in those buildings for worship? by F. E. Davison

Strangely enough I received in the same mail as the above letter, another message criticizing the dress of those who sit in the pew. This writer criticized men serving at the Lord's wearing flashy sport shirts during the summer time, cluttering the communion table with books and purses before services and taking time out to smoke between church school and worship services. I would suggest that the church try to create a spirit which will cause all to have proper respect for things that are sacred.

Whether we stand in the pulpit, sing in the choir, sit in the pew or write columns for religious journals we should all read again the statement of our Lord when he said, "By this all men will know that you are my disciples, if you have love for one another." (John 13:35.)



"That was real bright!
When he said our children should be reared in a Christian home you screamed, 'You're not taking our kids away from us!'"

